

Korea Boom Is a Bust for Much of the Work Force

Feb. 15, 1987

By Jack Epstein

SEOUL, SOUTH KOREA

From a war-wrecked agricultural pauper, South Korea has emerged as the "next Japan." Its cities gleam with steel plants, automated factories and skyscrapers. But this hard-working nation of 42 million may falter in Japan's footsteps because of a problem its Asian neighbor lacks—a restive work force.

Church groups, opposition politicians and students are mounting a labor-rights movement that could undermine Korea's "economic miracle." They complain of long hours, few days off, low wages, unpaid overtime, unsafe working situations and government repression of labor activists.

South Korea's economic growth rate has averaged a remarkable 8.4% annually since 1962. Exports of consumer electronics, textiles, shoes, cars and microchips in 1985 were worth about \$30 billion, making South Korea the world's 12th-largest trading nation. South Korean video-cassette recorders, television sets, automobiles and steel have forced many Japanese companies to abandon the cheap end of production on world markets.

"The Korean workers preparedness to work long hours is the reason for their success," said a British diplomat. "You can't get people in our country to do that."

Social scientists say this work ethic is rooted in 2,000 years of Confucian autocracy and attitudes that still regulate much of the daily pattern of life—devotion to elders, respect for order and obedience for authority without complaint.

"The four textile factories that I've been dealing with have no windows, holes in the walls, virtually no protection from chemicals that the workers breathe and a boss who pushes them from 7 a.m. until 10 p.m.," said an American buyer of Korean products in Seoul. "Yet, most don't seem to complain."

Such conditions helped produce the Korean boom, which was fueled by low-cost manufacturing facilities and a highly disciplined, productive work force.

"The government believes that the only way to keep a competitive edge in the world market is to exploit the work force and maintain low wages," said Lee Gil Jae, general secretary of the Korean Christian Action Organization, a Catholic and Protestant group that works to improve living standards of "laborers, peasants and slum dwellers."

In the past two years, labor unrest has sharply increased. In April, 1985, thousands of auto workers seized the Daewoo Motors plant (whose cars will be available in the United States in early 1987 as Pontiac LeMans models through General Motors dealerships). This was the first big organized protest in heavy manufacturing since President Chun Doo Hwan seized power in a 1980 military coup.

Two months after the Daewoo demonstration, thousands of women workers picketed alongside students at the Kuro textile factory in Seoul. "At that time, the Kuro rally was the largest joint protest of students and laborers in the history of the labor movement," said Lee Shin Bom, a

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The Daewoo and Kuro incidents were among 265 labor disputes reported in 1985, up from 113 incidents in 1984, according to the U.S. State Department.

Workers were even more militant in 1986. Last May thousands of industrial workers protested working conditions in the western port city of Incheon, culminating in a confrontation with riot police wielding clubs and iron bars. Reporters described the scene as the most serious civil disturbance since the bloody 1980 Kwangju revolt, in which protesters seized the city government.

Unsanctioned unions are proliferating as an alternative to the government-controlled Federation of Korean Trade Unions and its 16 affiliates. In the first six months of 1986, these underground unions helped organize more than 40 illegal strikes by such diverse groups as bus and taxi drivers and textile and electronic workers. Many strike leaders were arrested and are still in jail. The emergence of such unions was spurred by labor-code revisions, enacted soon after Chun assumed power, that made strikes and union independence seem more difficult than ever but more necessary than before.

These new labor syndicates rely on militant church groups and students. The Korean Christian Workers Federation, for example, is organizing a nationwide system of underground unions to put students in factory jobs so they can organize on the front lines. According to the Far Eastern Economic Review, some 1,500 students are believed to be active in the underground labor movement.

University students, however, are legally barred from factory work. According to the Labor Ministry, 350 students were fired from various plants during the first five months of 1986 for "concealing their college background." The ministry recently warned that force would be used to close down 14 of the underground unions if they did not "voluntarily disband."

Companies try to weed out vocal workers by dismissing or separating them, or

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Jack Epstein of Berkeley writes on Asian and Latin America issues.

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Korea: Success Built on Sweat Shops Shakes an Asian 'Economic Miracle'

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by hiring thugs known as "soccer teams" to beat them up. According to one Western diplomat, the Kuro management broke up the 1985 worker-student rally by sending in "Love the Company Squads" to intimidate the protesters.

Employers also turn to local police, who, opposition leaders say, may beat workers and even kidnap or torture them. "All the leaders of the Seoul Workers' Federation [an underground union] were kidnaped and badly tortured by the anti-communist section that usually handles cases involving North Korean spies," said Lee Gil Jae.

Some workers have turned to the most desperate of protests—suicide. In the past two years, six workers have publicly taken their own lives, three by drenching their bodies with gasoline and setting themselves on fire. Some may have followed the example of Chun Tae Il, a 21-year-old Seoul textile worker, whose self-immolation while holding a copy of the nation's labor code spurred the government of Gen. Park Chung Hee to allow the organization of a union at his plant in 1970.

Opposition groups say that such extreme actions are a result of an inequitable economic system in which an estimated 70% of the economy is held by six companies. The National Council of Churches in Korea compiled these statistics:

—Industrial fatalities in manufacturing are 31 times that of Japan. (According to the Labor Ministry, 141,809 workers were killed or injured in 1985—19,824 were partially or totally disabled and 1,718 lost their lives.)

—The average worker puts in 54.4 hours per week (Taiwan and Singapore workers, by comparison, work 48.1 hours per week).

—More than two-thirds of the total work force earn about \$120 a month.

—Industrial wages average only 43% of the cost of subsistence living (10% of the work force earns less than \$110 a month, considered minimum survival level, according to a study by the Christian Institute for the Study of Justice and Social Development).

—Few companies pay workers for overtime or holidays.

—Women, who dominate the textile and electronic industries, work for less than half the wages of men. Married women are routinely refused jobs.

—Computerized blacklists—a joint effort by the Ministry of Labor, employers and the Korean Central Intelligence Agency—are distributed to most factories to keep out labor activists. The lists currently include about 1,400 names; once blacklisted, industrial workers are seldom re-employed.

Government economists insist that these statistics are biased and exaggerated, and that their figures show the average income in manufacturing to be about \$260 a month. The government hopes to reduce protest by enacting a minimum-wage and social-security law, and by setting higher safety standards. But some officials acknowledge that working conditions are poor in many factories.

"There are bad employers who exploit their workers," said Hyun-Joon Chang, a U.S.-trained economist who works for the government-financed Korea Development Institute. "But there are

others who do their best by offering dormitories, meal tickets and transportation subsidies."

But workers also complain about such "benefits." Dormitories are Spartan; meal tickets and medical insurance are deducted from salaries. Some factories that pick up employees in company-owned buses don't provide the same service for employees working late at night.

At least one Korean corporate giant has opted to avoid domestic turmoil by relocating a portion of its operation to the United States. Hyundai, South Korea's largest conglomerate, moved part of its electronics manufacturing to California's Silicon Valley.

But Hyundai, in escaping some Korean labor problems, may have brought others with it. A \$400,000 damage suit was filed last September in U.S. District court in San Jose against the company's Santa Clara plant. John Pemberton, an attorney for the San Francisco office of the federal Equal Employment Opportunity Commission said the plaintiffs charged that eight non-Korean engineers were dismissed because of their nationality; Korean employees were forced to work Saturdays without pay, and a female engineer was denied valuable training and told that "she should stay home with her children."

The increasing participation of trade unionists in demonstration at home is tarnishing the Chun regime's image abroad, adding to the government's other problem in the area of human rights. In Korea itself the labor discord imperils Chun's most impressive achievement in power—hard-fought economic success. □

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Boom Time in South Korea: An Era of Dizzying Change

By SUSAN CHIRA
Special to The New York Times

SEOUL, South Korea — For Chong Yong Hi, a 35-year-old housewife, her country's phenomenal economic growth means an apartment of her own after years of scrimping and living five to a room.

For Suh Hae Sok, a 63-year-old technician, it means the passing of an era when people knew and trusted each other.

And for a young mother who lives in a half-demolished house on the outskirts of Seoul, it means fighting the wrecking ball as a new housing development threatens to uproot her family.

These are some of the effects, good and bad, of South Korea's economic miracle. Few nations can have changed as dramatically as South Korea in so short a time.

Growth and Transformation

In little more than 30 years, an agrarian society has become industrial; a nation of country-dwellers has become urban, and people who once struggled to put enough food on the table now enjoy television sets, refrigerators and stereos. A country that once claimed rice as its main product now challenges the United States and Japan as a manufacturer of cars, ships, television sets, computers and video cassette recorders.

But along with prosperity and industrial might, South Korea's economic growth has also created a new set of problems. While the Korean War left nearly everyone equally poor, now Koreans worry about the gulf between the haves and have-nots — and about the resulting political tensions. Millions of South Koreans have found opportunity

in the nation's cities, but the urban population explosion has strained resources like housing. These changes

South Korea: A Crucial Moment

Third of four articles.

have dramatically altered a way of life that endured in South Korea for thousands of years. While many enjoy the new comforts, they mourn the loss of

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INSIDE

Jail Term for Corruption

Richard L. Rubin, once a State Assembly aide and top Queens Democrat, was sentenced to five years in prison for payroll fraud. Page B1.

Dow Average Over 2,400

The Dow Jones industrial average exceeded 2,400 for the first time, rising 15.20 points, to 2,405.54, after soaring nearly 70 points on Friday. Page D1.

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Boom Time in South Korea: Dizzying Change, New Tension

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traditions they held dear.

While such problems are common to many developing countries, the speed and scale of growth and industrialization set South Korea apart. As in Japan, the Government has taken a central role in guiding and managing the economy, although the system is essentially capitalistic. But in Japan, the changes resulting from modernization and industrialization began nearly 100 years ago, then quickened after the end of World War II.

In South Korea the changes have taken place in a much shorter period, and the inevitable stresses of development are heightened, and sometimes politicized. And emphasis on heavy industries like steel, cars, shipbuilding and petrochemicals sets it apart even from such newly prosperous neighbors as Taiwan and Singapore.

From Milk Lines To Ski Vacations

When Lee Kyui Nam was a child in the years just after the Korean War, he thought only rich people could eat rice; everyone he knew ate barley, and substituted potatoes for meat. In school, children lined up for milk, sent as part of American food aid and ladled into glasses from a bathtub.

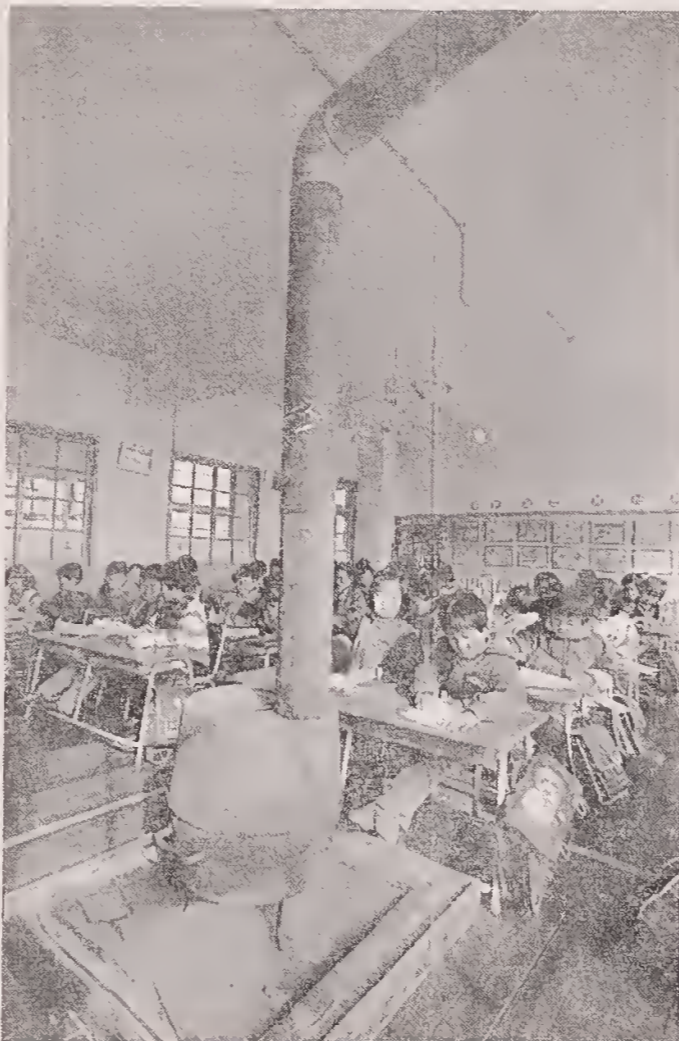
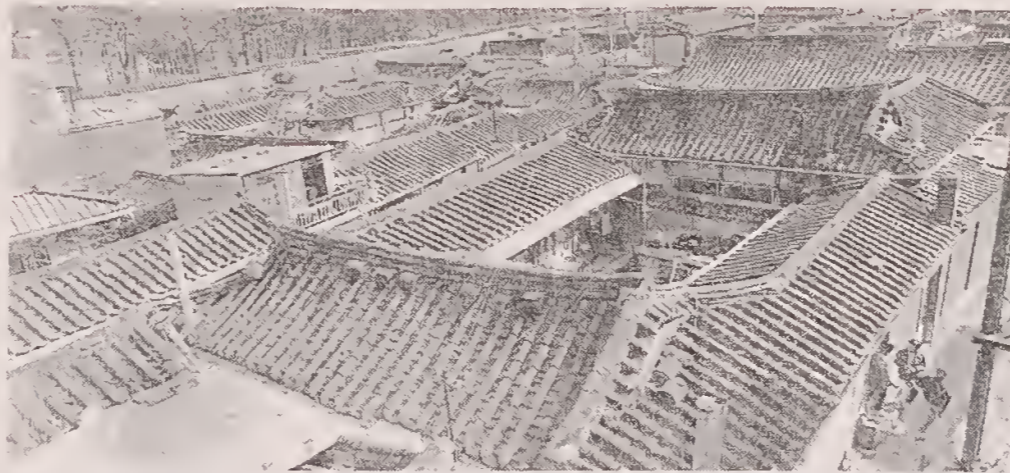
Now 41 years old, Mr. Lee owns a company with 300 employees that makes small television sets and stitches clothes for designers who include Liz Claiborne. He thinks his monthly salary of \$1,785 puts him in the upper 10 percent income bracket.

He, his wife, and their two young sons live in a large, \$113,000 apartment near some of the best schools in Seoul. He works nearly 12 hours a day, five and a half days a week, but he tries to take his family to a ski resort in the winter and the beach in the summer. His wife, Lee Hwa Sook, may spend a typical morning at a driving range, practicing her golf swing, before rushing home to cook lunch when her two sons return from school.

Chong Yong Hi spends her days at a sewing machine, working on embroidered decorative figures of butterflies and fans. Her means are modest compared to those of the Lee family, but she sees comfort where once there was privation.

Like many young women from the country, Mrs. Chong came to Seoul to work in a small garment factory. She married, had two children, and for years the family of five, including her bedridden mother-in-law, lived in a small rented room. Her husband worked 10-hour shifts, six days a week, as a city bus driver; she set up a sewing machine in their home.

It took them six years to save enough to pay \$30,000 for their four-room apartment. Between them, they now make \$775 a month — enough, with economies, to allow them an imported stereo system and, for their

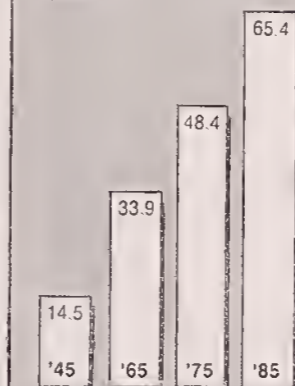


have been uprooted, housing policy takes on an explosive tinge.

sume that the gap between rich and poor is widening. The problem, he and

A Move to Cities

Percent of South Korea's population living in urban areas.



Source: South Korean Economic Planning Board

tions triggered by rapid economic progress, and the attendant frustrations if reality falls short. In a nation where Horatio Alger stories seem as common as the pots of the pickled cabbage known as kimchi that stand outside every Korean home, any failure seems doubly galling.

But whatever the strains, the ideal of unlimited opportunity still exerts a powerful hold on many Koreans, not least among them Mrs. Chong, the woman who spends much of her day at a sewing machine. Asked if she feels jealous of families with more money, she said: "I really think it depends on how hard you try. If you try hard, you can improve your life."

Does Modernity Doom Old Values?

Others, like Mr. Suh, the 63-year-old



The New York Times/Fred R. Conrad

Images of Korea's past: Lee Myung Soon, a 65-year-old farm wife, with her granddaughter in village of Bongam. Their home is scheduled to be torn down and replaced by new housing. At top is a traditional neighborhood in Seoul and at left is a country schoolhouse in Paju.

tween generations, between neighbors. In the countryside, there were no walls between homes; that's not true in the cities. Our Korean society used to be a society where we gave priority to human beings. Now we give priority to material goods. The result is confusion."

But South Koreans who do not remember the society Mr. Suh mourns do not share his regrets. It is a difference in attitude that injects a new twist into the old conflict between generations.

Chae Song Su, a Seoul housewife with grown children, is worried about her son. "My son says, 'I will marry the woman I want,'" she said. "I say, 'You will marry a woman who is proper for the family, who will follow me.' I bore this child, so I have the right to insist on this."

Her 26-year-old son, Ryu Wan Hi, smiled at her and put a hand affectionately on her shoulder as he told

overriding importance of family, the respect for education, the Confucian sense that morality is a crucial measure of government.

As the years separate the old and new South Korea, new dreams are succeeding the old imperatives of survival and adaptation. Although tensions about income distribution persist, more and more South Koreans, regardless of their actual incomes, think they belong to the middle class — 53 percent at last count in an Economic Planning Board survey. These people have aspirations to match — hopes to spend more time together as a family, even to participate more in their government.

"More and more people feel they are living a middle-class life," Professor Lim said. "People shop at supermarkets. They can send their kids to middle school and high school. They can eat out on the weekend. The family can visit parks. They are de-

ported stereo system and, for their bedroom, a black lacquer closet with inlaid mother-of-pearl.

Millions of these individual success stories helped fuel South Korea's economic miracle. Annual per capita income soared from \$105 in 1965 to \$2,032 in 1985. In 1970, 6.4 percent of the households owned televisions; a decade later, 86.7 percent did.

Nonetheless, South Korea is by no means a wealthy nation. Per capita income is one-eighth that of Japan or the United States. Few families own cars. Compared to Japanese, South Koreans earn far lower wages, work longer hours, and have less money left over after paying for necessities. Although average farm income is not much lower than average urban income, rural families are less likely to have such amenities as flush toilets, refrigerators, or insulated homes.

The Flight To the Cities

South Korea's transformation from farming to industrial society also prompted an exodus from the country to the city — a change as dramatic as the leaps in per capita income or gross national product. In 1930, 95 percent of South Korea's population lived in the countryside; in 1985, 65 percent lived in cities. And every year, more than 400,000 people continue to leave villages to seek opportunity in cities.

By far the most dramatic population explosion has taken place in Seoul, where nearly one-fourth of South Korea's 41 million people now live. Seoul is the showcase not only for South Korea's accomplishments, but also for the inevitable problems of rapid urbanization. The city is visibly stretching at the seams.

City officials have made great strides in city services for all these people. In 1985, 97.5 percent of Seoul residents had running water, compared with only 50 percent in 1976. And officials have begun to redress one of Seoul's main scourges — air and water pollution.

But housing remains a difficult problem. Although more than one million housing units have been built since 1980, a question remains: For whom is the housing being built? As Kim Choong Soo, an economist with the Government-financed Korea Development Institute, points out, much of the Government-subsidized "national housing" is affordable only for middle- or upper-class Koreans.

Moving into almost any apartment or house requires a substantial outlay of cash, either by outright purchase or a system known as chonse, in which a tenant pays a landlord a lump sum that can run into tens of thousands of dollars.

The landlord then invests the money, uses the interest as rent, and returns the balance when tenants move out. To raise this kind of money often requires a pooling of funds from many relatives, who cram in together, or a resort to the "curb" market, where interest rates are high.

Efforts to build better housing often involve expelling squatters. And when the zeal to improve housing clashes with the anger of those who

have been evicted, housing policy takes on an explosive tinge.

The last stop on one of Seoul's new subway lines leads to the neighborhood of Sanggye. Past markets where men haul pushcarts of vegetables and women spread out baskets of fruit on the ground lie concrete boulders and crumbled bricks, the relics of what was once a community of laborers. Now 85 families, living in half-demolished homes that they once rented and in hastily erected tents, are fighting a redevelopment plan that will build new homes that they say they cannot afford.

Sanggye itself was created when slum clearance projects in the early 1960's forced residents out of other Seoul neighborhoods. The tenants of Sanggye had been paying rents of \$48 a month — the most they could afford, given average monthly salaries of \$180 earned from day labor at construction sites, stitching piecework at home, or selling vegetables.

Sanggye homeowners agreed to the redevelopment plan, and the company involved offered both owners and tenants new land. But a group of tenants discovered that the move would mean a two-hour commute to and from work. The tenants then refused to budge, and the company sent in toughs to persuade them. There are videotapes of young men punching women, beating up men, even shoving children against the rubble.

"I had no idea such things could happen," said a 36-year-old mother of two who was briefly jailed for her role in resisting the new development. "I never thought about politics — I was too busy trying to get food for my children. I try to live honestly, but when I saw these things, I was boiling on the inside." She and the other squatters say they expect the gangs to return.

From Success, New Divisions

The struggle over housing offers a glimpse into the resentments of those who feel left out of the new prosperity. The issue of income distribution obsesses Koreans in and out of power, and stirs deep, often contradictory emotions. Many cannot suppress feelings of envy or suspicion when they see a neighbor who was equally poor 20 years ago having surpassed them to become a millionaire.

The depth of these feelings can be reflected in the Korean concept of "han," a difficult word to translate. Vincent Brandt, an associate at the Fairbank Center for East Asian Research at Harvard University and a Korea-watcher for more than 25 years, calls han "a sense of mistreatment, frustration, rancor, regret — the weight of all the tragedies in Korean life." This concept is being played out today in the tensions about economic equality.

Indeed, income distribution is a sensitive political issue, with Government officials and opposition groups alike promising to try to narrow the gap between rich and poor.

By any standard measurement of income distribution, South Korea comes off fairly well. But as Dr. Kim concedes, most South Koreans as-

sume that the gap between rich and poor is widening. The problem, he and others believe, is that Koreans judge by higher standards. What might be taken for granted in the United States or other countries — such as slums abutting wealthy neighborhoods — may be intolerable here.

High atop a hillside in the Pongchon neighborhood of Seoul perch the makeshift houses of the poor. The houses — fashioned from wooden planks, plastic sheets, rusted tin, daubs of concrete, patches of old vinyl shelf lining — cling to every ledge.

A young woman nursing a baby sits in her tiny one-room house. Her husband works as a small subcontractor for a dressmaking company. In a recent month he brought home only \$80 for their family of five — far below the official poverty line, defined in 1985 by the Korea Development Institute as 118,000 won a month, or about \$140 for a four-member household.

Like many other South Koreans, she declined to discuss politics with a foreigner. But she spoke wistfully about her life.

"Of course, I want to get out of here," she said, gesturing to their room, which contained a refrigerator, a television set, cupboards and neatly folded sleeping mattresses. The doorway was a wood frame covered with a ripped piece of cloth. "But if I were downtown, in a wealthier area, I would feel so depressed. I wouldn't be brave enough to talk to those people. I feel a wall between us and them."

On the top of another mountain about a half an hour away, in the plush Itaewon neighborhood, stands the home of one of South Korea's wealthiest men, the chairman of the Samsung conglomerate, Lee Byung Chul. There are actually two homes, and in their scale and ornament they resemble houses in an exclusive American neighborhood. A huge brick mansion stands next to a traditional Korean home. A high wall surrounds the whole.

Such contrasts have led some South Koreans, most notably labor groups, to question whether workers are receiving their due. Dr. Kim of the development institute points out that industrial wages rose 800 percent between 1973 and 1980, and always increased at least as much as the increase in productivity. He argues that raising wages above this level would cause employers to lay off workers, because South Korea has an ample labor supply. But there are workers who feel wronged.

"I think it's unfair — there's such a big difference between office workers and factory workers," said a man who earns \$260 a month in a metals factory working 11-hour shifts. "I would get double the salary if I had more education."

The tension can be explosive, and the Government recently arrested the leaders of several labor organizations that encouraged workers to view themselves as an oppressed group.

Not all the uneasiness over income distribution translates so directly into political confrontation. Prof. Lim Hy Sop, professor of sociology at Korea University, suggests that what may be more pervasive are the expecta-

Others, like Mr. Sun, the 63-year-old technician, are less comfortable with the new prosperity. Although he has done well under the new order — he lives with his wife, a younger daughter and his son's family in a spacious three-bedroom apartment — he is suspicious of it as well.

"We've had economic growth without values," he said as his young granddaughter clambered onto his lap. "Out of it came a society with a widespread atmosphere of distrust — between the haves and have-nots, be-

lieved at her and put a hand affectionately on her shoulder as he told her not to worry. "I'll get married when I find the right person," he said. "My mother, my family, don't regard me as an individual, but as a part of a family. So they constantly tell me what to do and sometimes it's not realistic."

Yet Song June Ho, a historian of premodern Korea at Wongwang University in the southern city of Chonju, argues that many traditional values are very much alive in Korea — the

family can visit parks. They are demanding more and more of government. In a sense, people feel they are high-school graduates but are being treated as primary-school graduates."

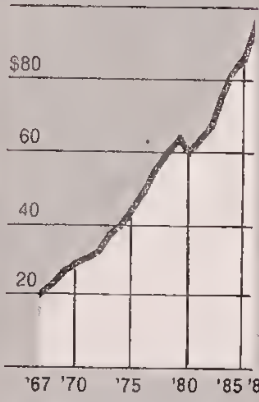
How their Government and society respond to such new aspirations will help determine the future of a nation that has come so far, so fast.

NEXT: Living with a hostile neighbor.

The booming present: Workers at a Hyundai electronics factory in Inchon and, at bottom, new apartment buildings in Seoul, where housing remains a major problem.

Booming Economy

Gross national product in billions of 1986 dollars.



The New York Times/Fred R. Conrad



New Tools Alter Old Life on Korea's Farms

By SUSAN CHIRA

Special to The New York Times

YUCHON, South Korea — At first sight this place looks untouched by time. Farmers bend over their rice fields. Women gather by a small stream, washing clothes with an occasional thump of a wooden stick.

Ko Yong Jun emerges to greet a visitor, dressed as of old in a long black robe and pink trousers gathered at the ankles. But times have indeed changed in this village a half-hour's drive from the southwestern city of Kwangju.

Bicycles and farm machinery litter the courtyard that houses the family

shrine. A vinyl greenhouse shows that this farmer has learned how to grow vegetables in winter to avert the near-starvation that long plagued rural South Korea during the "barley pass" — the weeks after grain supplies had run out and before the spring barley could be harvested.

Farm Income Jumps

Such techniques have helped to produce increases in rural income as dramatic as those in income in the city. In 1967, according to the Economic Planning Board, average monthly farm income was \$15, only 60 percent of the income in urban house-

holds. By 1985, farm income had jumped to \$553 a month, just slightly below the \$583 monthly income of urban households.

Those who grew up during the lean years on the farm marvel at changes. "Life is so much more convenient now," said Mr. Ko, who is 49 years old. "We have electric lights, television, radio."

Huh Shin Haeng, research director of the Korea Rural Economics Institute, attributes these gains to several factors — the introduction of high-yield rice, fertilizers, and farm machinery that eased the painstaking labor of rice planting and harvesting;

the creation of Government price supports for rice, and a greenhouse program introduced by the Saemaul movement, a much-debated, nationally directed self-help movement whose flag flies in practically every village in the country.

But several problems remain to be solved. Dr. Huh says the Saemaul movement did not focus enough on agricultural production. And price supports benefited larger farmers disproportionately, worsening gaps between farm families.

Concern About Debt

There is also growing concern over farm debts, which soared from an average of \$186 a household to \$2,300 a household between 1975 and 1985. Loans for new machinery are part of the problem, but Dr. Huh said rural

residents have also been eager to acquire the appliances they see their urban relatives buying.

Ancient Customs Endure

For Mr. Ko, whose family earns a comfortable \$5,950 a year — just slightly below the average farm income — such problems recede before the importance of maintaining ancient customs despite the onslaught of modernity. Rural South Korea is one of the strongholds of Korean tradition — a responsibility taken seriously by many who live there. Mr. Ko is careful to pay homage to his ancestors, prostrating himself, at the appropriate times, before the tablets that contain their names.

"I am optimistic," he said, "that we can preserve our traditions."

Thatcher's Poll Rating Rises But She Is Silent on Election

Special to The New York Times

LONDON, April 6 — Prime Minister Margaret Thatcher, flush with a rise in opinion poll ratings after her Moscow visit, met today with her chief political advisers but offered no public hint of when she will schedule the next election.

With Conservatives above the 40 percent mark in popularity for the first time in more than three years, some Tories were hoping for an election call as early as May 7.

But Tory Government sources said that a June election was the earliest possible option and that October was the more "natural time."

A South Korean soldier patrolling a fence in the demilitarized zone.

Seoul, U.S. Forces and the North: The Balance Is as Delicate as Ever

By DAVID E. PITT
Special to The New York Times

Apr. 4, 1987

SEOUL, South Korea — Less than 30 miles from here, just north of the skyscrapers and the traffic jams and the high-tech sales offices, two outsized armies are poised to resume the Korean War. Many people think the possibility is remote. A few think it is just a matter of time.

In his six years in power, President Chun Doo Hwan has often used war jitters to justify crackdowns on critics of his repressive rule. But American and

South Korean officials agree that the North Korean military threat is real.

"We have been accused of crying wolf for a long time, but the wolves are

South Korea: A Crucial Moment *Last of four articles.*

right there," said a policy maker in South Korea's ruling Democratic Justice Party. "Nothing about the security situation here has changed in nearly 40 years. Don't forget that Kim Il Sung, the man who started the Korean War, is still in power."

Air-Raid Drills on the 15th

Reminders of the proximity of the threat are everywhere. Minutes out of Seoul, the highway is dotted with tank traps and barbed wire and checkpoints manned by soldiers with hard expressions. On the 15th of every month, sirens wail and the streets of the capital are cleared for a 25-minute air-raid drill. Sometimes, in the dead of the night, the clatter of boots on pavement can be heard. Occasionally, it is a police raid on the opposition; more often, an antiguerrilla exercise.

The more immediate question is whether South Korea will first make war on itself. With President Chun and the opposition deadlocked over the

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New Seoul Party Planned

South Korea's main opposition party was on the verge of a split as its two leading figures announced plans to form a new party. Page A11.

completion until 1989.

The United States has spent \$100 million on the Moscow project, out of a \$150 million budget that also provides for diplomatic housing and recreational services within the compound.

If the President decided that it had to be torn down, occupancy could be delayed for years, officials said.

Mr. Reagan's comments came as the new Ambassador in Moscow, Jack F. Matlock Jr., filed a formal protest over Soviet espionage in both the present building and in the new project.

Shultz's Trip Overshadowed

The publicity about security lapses, including the charges against two Marine guards accused of having allowed Soviet agents into the present embassy building, has overshadowed Secretary of State George P. Shultz's preparations for talks in Moscow next week.

Mr. Reagan rejected a suggestion by former Secretary of State Henry A. Kissinger that Mr. Shultz meet with Foreign Minister Eduard A. Shevardnadze instead in Helsinki, Finland.

The State Department also announced that nine of 36 American private contract employees in the Moscow embassy were being recalled.

Soviet Withdrew Its Employees

Last fall, the Soviet Union retaliated for cuts ordered in Soviet personnel in the United States by withdrawing Soviet service employees from the American Embassy. The State Department filled some of the vacancies by hiring Americans.

Robert E. Lamb, the head of the State Department's Bureau of Diplomatic Security, said the contract employees were being withdrawn for various reasons, including currency violations, socializing with Russians, poor work records and a failure to adjust to life in the Soviet Union.

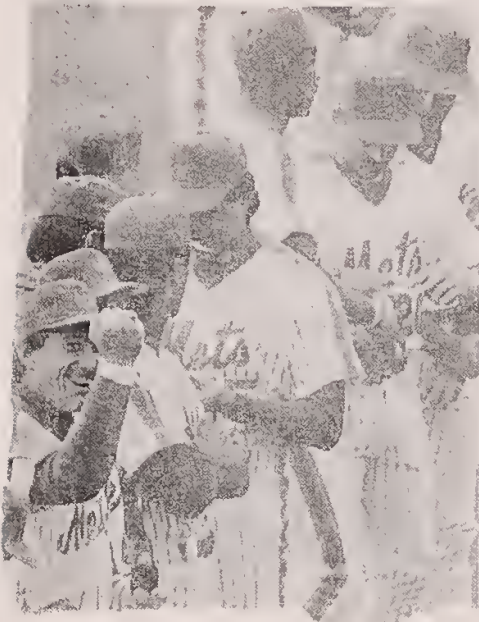
President Reagan, while expressing

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Moscow Spying Advantage

While spying is an accepted fact between the two superpowers, American officials say Moscow has gained a distinct advantage. Page A16.

Back Glory of '86



The Military: Uneasy Balance

	 United States	 South Korea	 North Korea
Ground Forces	29,100	542,000	750,000
Air Force	12,000	33,000	53,000
Navy	400	23,000	35,000
TOTAL	41,500	598,000	838,000

Source: United States Government



At far left, a South Korean soldier patrols the demilitarized zone. "There's nothing 'D' about that MZ," said Gen. William J. Livsey, head of the Combined Forces Command. "It's a very, very highly militarized zone."

At a tourist center north of Seoul, visitors in an amphitheater face a window overlooking the DMZ while listening to a lecture.

Seoul, U.S. Forces and the North: Balance as Delicate as Ever

Continued From Page 1

shape of the next government, many ordinary Koreans have a nightmare vision that street demonstrations, — a staple of the political process here, — could touch off widespread turmoil, tempting the unpredictable North Koreans into military adventurism.

In the midst of this anxiety is the United States, which sees South Korea as a linchpin against Soviet expansionism and keeps 41,500 combat troops here at an annual cost of \$2.4 billion. Their presence, according to the supreme American commander in South Korea, Gen. William J. Livsey, is meant to insure that the North Koreans do not "try anything that I would consider dumb."

But the troops, the last remaining American military garrison on the Asian mainland, also represent a political problem for Washington. Their basic mission is to act as a "tripwire," guaranteeing United States retaliation in the event of invasion. But to many South Koreans, the American presence lends legitimacy to a disliked government, stirring questions about which side Washington will support if the Chun Government begins to totter.

Much of the controversy centers on the Combined Forces Command, a 639,500-member Korean-American force under the overall authority of an American four-star general, now General Livsey. Its principal purpose, as described in its 1978 charter, is to provide an integrated command structure in case of invasion.

Many young South Koreans say passionately that the United States, through the Combined Forces Command, authorized an episode in May 1980, when Korean troops under Chun Doo Hwan crushed student-led protests in the southern city of Kwangju, killing scores of demonstrators. The South Korean soldiers, redeployed to the city from the demilitarized zone, were nominally under the jurisdiction of the Combined Forces Command; therefore, critics say, the Americans, including William H. Gleysteen Jr., the United States Ambassador here from 1978 to 1981, had to have known what was going on.

After seven years, the Kwangju issue also still touches a raw nerve among American military authorities; United States Army spokesmen shower journalists with mimeographed copies of the American side of the story even before the subject is raised.

Under the terms of the Combined Forces Command, the Americans say, the United States has authority over South Korean

create a greater chance of chaos in that initial period. If you have a common enemy, you have to fight in a combined manner."

Marshall Green, who preceded Mr. Holbrooke in the post of Assistant Secretary of State for East Asia during the Nixon Administration, said: "This kind of problem has been with us before and will always be with us. The delicacy of the current political situation — and the volatility of the students — means we have to be even more circumspect now than we were in the past."

During the 1961 military revolt that brought Park Chung Hee to power, said Mr. Green, who was then a minister counselor at the United States Embassy, "we had to make it clear that we had nothing to do with the coup."

Today, American officials say they doubt that the United States military as an institution could be drawn into domestic politics. But some worry about the possibility of private contacts between American officers and politically ambitious South Koreans, especially military men.

"I'm a little concerned that the United States military has not sufficiently informed every level of its own command of the policy of the United States Government, which is to encourage democratization in South Korea," a former American diplomat said.

American military officials insist that as far as avoiding politics is concerned, their record is spotless. On the barracks level, G.I.'s are advised that even discussing politics with South Koreans is risky business. Advisories to this effect are regularly broadcast on the Armed Forces Korea Network television service.

Some Western diplomats and American officials contend that the American military is exerting a positive influence on South Korean politics just by being here. Withdrawing the troops, one said, might "actually reduce the chances of democratization." The reasoning is that hard-line elements in the military and the national police might use their departure to justify greater control.

The Joint Command: Has It Hurt South?

The Combined Forces Command also figures in another controversy. Some South Korean military analysts — civilian scholars and a few Government officials and former officials — argue that by keeping South Korea in a joint command structure, the United States has deliberately stunted

Denying South Korea the weapons it thinks it needs is bad enough, South Korean critics say. Even more worrisome is that the combined South Korean-American force may not be strong enough to cope with a North Korean invasion.

American and South Korean military experts say they believe that unlike 1950, when Kim Il Sung's forces began a sustained, all-out offensive, North Korea has prepared itself for a blitzkrieg — a brief, high-intensity operation in which both commandos and infantry forces would try to surround Seoul in a matter of days or weeks and force the South Koreans to come to terms. The close-in nature of the fighting would make it difficult for the United States to use tactical nuclear weapons. And by the time conventional American reinforcements arrived, some South Korean military analysts say, the war would be over.

"The North Koreans know that a long-drawn-out war like the last one cannot be won by them," said Eulkwon Kim, a military analyst at the Ilhae Institute, a Government-affiliated, industry-financed research organization outside Seoul. "So the best they can do would be a blitzkrieg attack using infantry and commandos that would last 7 to 15 days — maximum 30 days."

General Livsey agrees. "I think a quick, blitzkrieg kind of think is exactly what the North Koreans would like to do," he said. "And we're outnumbered, at least initially."

An expert on North Korean strategy at Ilhae, Tae Suh Kim, said: "If there is a war, it will not be a wholly conventional one. North Korea's aim would be to make all of South Korea a battlefield. Instead of a fixed frontier being pushed by both sides, they would like to create an eruption like a volcano in the entire territory of the South."

Not all authorities agree that outright invasion is the likeliest option, however. Many think the real threat is subversive disruption, which is far more difficult to deal with from a military standpoint, as demonstrated in the Middle East.

Whatever the case, some South Koreans worry about the depth of Washington's commitment to defend South Korea. Although Washington and Seoul have a 33-year-old mutual defense treaty, South Koreans are familiar with opinion polls showing American reluctance to become involved in another Korean war. And many have not forgotten a decision by President Carter to begin withdrawing troops.

At the time, Mr. Carter contended that South Korea would be capable of defending itself by the early 1980's. Although the policy was reversed under intense Pentagon and Congressional criticism, some South Ko-

rean military experts say they believe that unlike 1950, when Kim Il Sung's forces began a sustained, all-out offensive, North Korea has prepared itself for a blitzkrieg — a brief, high-intensity operation in which both commandos and infantry forces would try to surround Seoul in a matter of days or weeks and force the South Koreans to come to terms. The close-in nature of the fighting would make it difficult for the United States to use tactical nuclear weapons. And by the time conventional American reinforcements arrived, some South Korean military analysts say, the war would be over.

Professor Rhee expressed it in an equation: Total North Korean military capability equals South Korean ground forces plus United States air and naval capability. To allow South Korea to alter this formula in its favor would be an invitation to disaster, American experts say.

"We had a major crisis in 1975 and 1976," a former American diplomat said. "The South Koreans were beginning to get nuclear capability and were planning to build nuclear weapons. And one of the really successful American policies of that era was to get them to cease and desist."

Maintaining American forces in South Korea, he and other authorities argue, has made it easier to persuade Seoul that it does not need its own nuclear weapons.

Although United States officials will not comment on the deployment of nuclear weapons, it is widely believed that Washington keeps as many as 1,000 tactical nuclear warheads on South Korean soil. All are under American control.

There is little question that a North Korean attack might be serious enough for American officials to contemplate the use of nuclear weapons. United States Government figures show North Korea has 838,000 men and women under arms, a quarter of a million more than the South; the North also has three times as many tanks and a huge numerical advantage in artillery, multiple rocket launchers and overall naval forces. South Korean officials have even charged that a major North Korean hydroelectric project just north of the border is actually a kind of doomsday machine designed to inundate Seoul.

The only area in which Pyongyang's advantage is not decisive, American officials say, is air power. North Korea recently received 40 to 50 MIG-23 fighter-bombers from the Soviet Union, but this has been offset somewhat by South Korea's acquisition of American F-16's. Military analysts say that in an invasion, the North Koreans would probably use their air force for two principal tasks: to support advancing troops and to bomb air bases in the South to try to block the arrival of American reinforcements.

The most ominous development of the last four years, American and South Korean officials say, is that the North Koreans have

In the air, the warning time has become a matter of minutes. Five years ago, a South Korean military expert said, South Korean pilots scrambled to meet North Korean MIG's whenever the MIG's crossed an imaginary line south of the North Korean city of Sariwon, 35 miles south of Pyongyang. Now, with North Korean airfields closer to the DMZ, the South Koreans must dash to their planes almost as soon as MIG's lift off from the runway.

But if North Korea were to attack, General Livsey said, "we've got a very potent ground force, and our air augmentation will flow, very, very rapidly — and that is most important."

Some Foresee Attack Within 18 Months

American and South Korean officials say that even though there have been some tentative steps toward a resumption of North-South talks, which Pyongyang broke off last April, there are several reasons why North Korea might pick some time in the next year and a half to attack.

For one thing, time is running out. Kim Il Sung, who has dreamed of uniting Korea, under his charismatic brand of Communism since 1948, will be 75 years old on April 15. And he knows that if he does not move soon, Seoul's own accelerated military buildup will soon offset Pyongyang's advantage in overall military capability.

"There's a maxim in military strategy that if you have only 70 percent of the enemy's objective capability, you can defend against him," Eulkwon Kim of the Ilhae Institute said. "And within the next one to two years, South Korea will have reached that level."

Another factor is the possibility that North Korea might decide to take advantage of domestic turmoil growing out of the political situation in the South, especially around the time of the 1988 Summer Olympic Games in Seoul.

"Look, in the real world, none of this is going to happen," said Mr. Holbrooke, the former Assistant Secretary of State. "There's a group of people in the United States, Europe and Asia who like to play war games. There's some value in the exercise because it allows you to think about the unthinkable."

"Now, if it really happened and North Korea made a lightning attack, they'd probably reach Seoul," he said. "There would be enormous disruptions, the end of the South Korean economic miracle for several years. But as a result of that, the United States

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Under the terms of the Combined Forces Command, the Americans say, the United States has authority over South Korean troops only in joint operations. In all other situations, the ability to move South Korean forces around is "a function of national sovereignty," permissible as long as notice is given. In the Kwangju case, American officers say, the South Koreans informed the American commander of the deployment long after the fact.

"To this day, some people accuse me and Gleysteen of acquiescing in the Kwangju killings or being complicitous in them," said Richard C. Holbrooke, Assistant Secretary of State for East Asian and Pacific Affairs in the Carter Administration. "The facts show otherwise. But that's the risk we have to take."

"I've heard Americans argue against the Combined Forces Command on the basis of what happened at Kwangju," he added. "But I think that in terms of why the troops are there, it's the only logical thing to do. If there's an invasion, and you separate the command structure, all you would do is

create a greater chance of chaos in that initial period. If you have a common enemy, you have to fight in a combined manner."

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"A defense capability is not sufficient to deter North Korea," said the director of the East Asian studies center at Sogang University in Seoul, Prof. Sang-Woo Rhee. "To have our own deterrent, we have to have some ability to attack North Korea. But the U.S. has never allowed us to have any kind of offensive capabilities."

General Livsey has little patience with such complaints.

"What that is," he said angrily, "is a lack of understanding about the Combined Forces Command. There is nothing in this peninsula that belongs to the United States. It's a combined operation, and whatever weapons we have are used to optimize the firepower in support of the combined forces."

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At the time, Mr. Carter contended that South Korea would be capable of defending itself by the early 1980's. Although the policy was reversed under intense Pentagon and Congressional criticism, some South Koreans say it proved that they can not fully trust the United States.

South Koreans' apprehensions were not eased in December when American officials, citing South Korea's stellar economic performance, announced they were terminating Seoul's longstanding foreign military sale credits because Seoul did not need the money.

"U.S. policy on Korea is a volatile thing," a political analyst at a leading university in Seoul said. "Sometimes Korea is very important, sometimes it isn't. It all depends on the degree of confrontation with the Soviet Union, which is in part a function of American domestic politics. In the 1970's, South Korea wasn't important. This is why Carter decided to withdraw American troops. Now Korea is important again. But after Reagan, who knows what American policy will be?"

Some United States authorities say there is a sense in which the American troops are as much of a tripwire for the South Koreans as

for the North. Efforts by Washington to encourage South Korea from acquiring offensive weapons, they say, have been part of a delicate balancing act to keep either side from becoming disproportionately stronger than the other.

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The most ominous development of the last four years, American and South Korean officials say, is that the North Koreans have moved 65 percent of their forces closer to the demilitarized zone. The South Koreans have since done the same.

"There's nothing 'D' about that MZ," General Livsey said, using a homemade swagger stick to point to a map in his Seoul headquarters office. "It's a very, very highly militarized zone."

As a result, military officials say, there would be little advance warning if North Korea decided to make a headlong thrust across the border.

"Their ground forces can come down any one of eight possible north-south corridors, and until they reach a certain point, we will not know which one," a South Korean military analyst said. "This means that our warning time is reduced to two hours. This is why we are hurriedly building highways east and west — you will find one just north of Seoul — so that once we know where their attack will be, we can concentrate our forces."

matter of minutes. Five years ago, a South Korean military expert said, South Korean pilots scrambled to meet North Korean MIG's whenever the MIG's crossed an imaginary line south of the North Korean city of Sariwon, 35 miles south of Pyongyang. Now, with North Korean airfields closer to the DMZ, the South Koreans must dash to their planes almost as soon as MIG's lift off from the runway.

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"There's a maxim in military strategy that if you have only 70 percent of the enemy's objective capability, you can defend against him," Eulkwon Kim of the Ilhae Institute said. "And within the next one to two years, South Korea will have reached that level."

Another factor is the possibility that North Korea might decide to take advantage of domestic turmoil growing out of the political situation in the South, especially around the time of the 1988 Summer Olympic Games in Seoul.

"Look, in the real world, none of this is going to happen," said Mr. Holbrooke, the former Assistant Secretary of State. "There's a group of people in the United States, Europe and Asia who like to play war games. There's some value in the exercise because it allows you to think about the unthinkable."

"Now, if it really happened and North Korea made a lightning attack, they'd probably reach Seoul," he said. "There would be enormous disruptions, the end of the South Korean economic miracle for several years. But as a result of that, the United States would undoubtedly use massive air power against North Korean targets, and the North Korean economy would be wrecked too. And the North Koreans would not end up in control of a unified South Korea because the United States would not walk away from it. They just wouldn't — they couldn't — because it would be the end of our position in the entire Pacific."

It is also widely assumed that North Korea would be unlikely to attack the South without support from Moscow, its closest ally, and Beijing, which has good relations with Pyongyang but less to offer in the way of advanced weaponry. Neither Communist giant, however, wields direct influence over North Korea, which has steered an independent line since it was founded under Soviet auspices in 1948.

"None of us wants war on the Korean Peninsula," an American diplomat in Seoul said. "That's good. On the other hand, none of us can control North Korea. That's bad."

Main Seoul Opposition Figures to Form New Party

By CLYDE HABERMAN

Special to The New York Times

TOKYO, April 7 — South Korea's main opposition party was on the verge of a split tonight as its two dominant figures planned to break away and form a new political party.

The two leaders, Kim Dae Jung and Kim Young Sam, called a news conference for Wednesday to announce their split with the New Korea Democratic Party. In a telephone interview from Seoul tonight, Kim Dae Jung said he expected to be joined by 70 of the party's 90 National Assembly members.

The action was needed, Mr. Kim said, to end a "paralysis" in the opposition

camp brought on by politicians whom he described as "impure elements."

"With a new party, after a few days, we can again start our struggle for an amendment to the Constitution to provide direct presidential elections," he said.

Internal Party Squabbling

At least initially, however, the Kims' move seemed almost certain to weaken further an opposition camp that was already in severe disarray and on the defensive at a critical political moment. Internal disputes have reached a crisis point in recent days. Last weekend, a brawl inside party

headquarters led to the hospitalization of two politicians with injuries.

For nearly a year, the New Korea Democrats have been locked in a tense struggle with the ruling Democratic Justice Party over how to change the constitutional process of selecting a national leader after President Chun Doo Hwan's term ends next February.

The opposition insists on direct presidential elections, but Mr. Chun's backers call for an indirect Cabinet system headed by a prime minister. With time for a settlement running short, the two sides are far apart. In fact, they have held no substantive discussions, and now the chances for compromise seem

slimmer than ever. "It certainly looks that way," said Hong Sa Duk, until recently the official New Korea Democratic spokesman. Forming a new party, he said, was "really not a good to do at this time, but it is inevitable, I think."

Mr. Hong said he would join the Kims' group, which does not yet have a name. He agreed that 70 or more politicians would switch allegiances, but doubted they would include the New Korea Democratic president, Lee Min Woo.

The original party, created a little more than two years ago, became an instant political force by registering impressive victories in National Assembly elections in February 1985. Although Lee Min Woo was installed as the nominal leader, true control has been exercised by the two Kims.

Kim Young Sam, now an adviser to the New Korea Democrats, will become president of the new party, according to Kim Dae Jung, who will be prevented from playing an official role himself because the Chun Government has placed him under a political ban.

Despite the sanctions, he wields great political influence behind the scenes. He has not spoken in public for years, however, and it seemed likely that he would be put under house arrest Wednesday to prevent him from attending the news conference.

Personalities, Not Ideology

In the power struggle, personalities loom larger than ideology.

Divisions first came to the surface in December when Lee Min Woo announced his willingness to discuss the ruling camp's proposal of a Cabinet

system in return for Government guarantees of expanded political freedoms. But the Kims forced him to back down and reasserted a hard line of settling for nothing other than direct presidential elections.

Although temporarily covered over, the dispute continued to flare. The crisis further deepened as the Kims sought to expel two opposition politicians who had openly declared support for the ruling party's position.

Those two politicians, Lee Chul Sung and Lee Taek Hee, accused the Kims of "manipulating" the party to advance their own ambitions. Finally, on Saturday, more than 200 supporters of the two Lees took over party headquarters after a brawl with fellow politicians, and they have been occupying the building ever since.

“Fuller Theological Seminary and the Evangelical Movement”

Four Addresses from The 1987 President's Lectureship

THEOLOGY, NEWS AND NOTES • DECEMBER 1987



Mission and Ecumenism: Can the Lion Lie Down With the Lamb?

by Samuel Hugh Moffett

I come from a very old seminary to congratulate a rather young seminary on its 40th anniversary. That sounds patronizing. But the fact is that in the process I find myself whittled down to size. Princeton is so proud of the fact that on its 25th anniversary it appointed the first professor of missions anywhere in the world. That was 150 years ago. And today I have to leave Mount Zion in New Jersey and cross a whole continent to find the greatest School of World Mission anywhere in the world. What a privilege to be here.

My subject is "Ecumenics and Mission." I would put a subtitle on it. I would call it, "Can the Lion Lie Down With the Lamb?" The phrase, of course, comes from the great prophet Isaiah. It is an echo of his beautiful vision of the millennial Kingdom of God, a peaceable Kingdom, where "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them . . . for the earth shall be full of the knowledge of God as the waters cover the sea" (Isa. 11:6, 9).

But I found that phrase used in quite a different context to describe not a peaceable Kingdom, but a rival, warring controversy between missionary churches trying to find a peaceable coexistence. It comes out of American church history. The context was the controversial plan of union of 1801 between Presbyterians and Congregationalists, and I will be talking about the prickly problem of harmony between the drive to mission and the drive to unity, with mission as the lion and union as the lamb. Now I am quite aware that those symbols do not always fit. Ecumenists can be as arrogant as lions, and missionaries as meek as lambs. But by and large, mission, by its very nature, pursues its purpose with the tenacity of the lion, and proponents of Christian unity should at least try to achieve peace among the churches by first being themselves peaceful, like lambs. But will the two ever learn to lie down together? Not if the plan

of union of 1801 is any omen for the future. That agreement, hammered out between American Presbyterianism and Congregationalism, was one of the earliest ecumenical and missionary experiments in American church history. And it was a flat failure.

This is what happened. At the close of the American Revolution, Presbyterians and Congregationalists virtually controlled the newborn country ecclesiastically.¹ Episcopalians disagreed with that statement, but not too violently, and as the population expanded, Congregational home missionaries, following it west out of New England, and Presbyterian missionaries, pushing up from southern New York in the middle colonies, ran into each other. They ran into each other from upper New York clear out to Illinois, and in an unusual burst of interdenominational good feeling, the two churches began to talk together about how to avoid unseemly Christian competition.

"Is it wise, is it Christian," asked the Congregational president of Union College in Schenectady, John Blair Smith, "to divide the sparse population holding the same faith and already scattered over the vast new territory, into two distinct ecclesiastical organizations, and thus prevent each from enjoying those means of grace which both might enjoy but for such division?"² Smith was succeeded as president of the college by a Presbyterian, Jonathan Edwards the younger, and it was Edwards who carried an official proposal of the plan of union to both the Congregational General Association and the Presbyterian General Assembly, which was accepted by both.

The plan had four articles. The first centered about mission. It called for mutual forbearance and cooperation among the missionaries of the two churches. The other articles spelled out the ecumenical implications of such cooperation in local congregations. Two articles allowed Congregationalists to call pastors from either church without changing denominational adherence and polity. The fourth provided for regulations for churches with a mixed membership of Presbyterians and Congregationalists. It was an ecumenical, mission-motivated and

mission-directed agreement by two of the three leading denominations of the country. And it worked beautifully . . . for the Presbyterians. For the Congregationalists, it was a disaster.

The Presbyterians, already stronger outside of New England, simply out-evangelized and out-organized the Congregationalists. Presbyterians were better missionary pastors. (My great-grandfather was one of them.) The Congregational Church, as a whole, was distrustful of such missionary enthusiasms, but many Congregationalists were impressed. One by one, congregations and then whole associations of congregations in New York and the Western Reserve left the Congregational umbrella to merge into Presbyterian synods. A.H. Ross has estimated that as a result of the plan of union, "over 2,000 churches which were in origin and usages Congregational were transformed into Presbyterian Churches."³ He may have exaggerated the numbers but as one dismayed opponent of the plan, Nathaniel Emmons, bitterly complained, when the lion and lamb lie down together, "the lion has little to fear!"⁴ The Congregational, ecumenically-minded lamb was no match for the Presbyterian, mission-driven lion.

Congregationalists salvaged what they could from their losses, left the plan and retreated back into New England. Presbyterians, not surprisingly, were quite willing to continue the arrangement. As a matter of fact, they did continue to cooperate, most notably in foreign missions, where they cooperated with the Congregational-founded American Board of Commissioners for Foreign Missions clear up to 1837, for Old School Presbyterians, and until 1852, for New School Presbyterians. The breaking point came when missionary cooperation threatened to weaken denominational loyalties. Then the Congregational lamb began to lose its enthusiasm for unity and would no longer lie down with the missionary lion.

Yet that plan of union was an important stage in two of the most significant

“By and large, in Protestant history, has not mission come out of disunity?”

movements in American church history in the last two centuries. It brought together, however briefly, two powerful currents in the growth of the American church; two powerful currents, which for a few years felt their need for each other, but somehow could not stay together — the modern missionary movement and the modern movement toward Christian unity and cooperation.

Since then it has not always been clear which has been more like a lion or more like a lamb, but the tensions have always been there and still are. The cross-purposes between mission and unity are often all too painfully visible, despite slogans and affirmations to the contrary. I remember an ecumenical slogan pioneered by Bishop Lesslie Newbigin in Switzerland in 1951. In a shortened form it was this: “Christ calls his Church to mission and to unity.” And it rolls well off the tongue but for some reason, on which I could not quite put my finger, it began to irritate me. I finally realized that what bothered me was the historically awkward coupling of “mission” and “unity.” As I read my church history it sounded like an oxymoron, the rhetorical blending of two contradictory concepts. A call to mission, yes. And a call to unity, yes. But mission and unity? By and large, in Protestant history, has not mission come out of disunity? And to a lesser degree, have not church unions brought decline to church missions?

I have often pointed out that when the Protestant mission was born in the 18th century, it came not from the great mainline churches developing out of the center of the Reformation. It came rather from the disunited sects — the Pietists, the Moravians and the Particular Baptists. It is a curious thing that the Reformers took their theology from St. Paul but very adroitly side-stepped his mission, which gave life and meaning to his theology. The work of the Reformers was with Israel in the New Testament sense, that is, with the

church. But Paul’s mission was to the Gentiles, to the heathen.

So in 1706 when Frederick IV of Denmark, a devout Lutheran, looked about for his first missionaries, he went not to the church but to the Pietists. Organized Lutheranism in his day was thundering against the folly of foreign missions which, as some preachers claimed, was working against the will of God “to convert savages who have nothing human about them but the shape of their bodies.”⁵ In that first Danish mission to India, which marks the beginning of Protestant worldwide missions, there was only one regular Lutheran churchman. The rest were fringe Lutheran Pietists. And it was the one churchman, I am a bit ashamed to say, who soon gave up the mission to return to the safety of his great united church in Europe, leaving the mission field to the Pietists.

Or take William Carey, the father of English world missions. It was not until he had left the comforting communion of the Anglican Church, and not until he had joined the small separatist sect of the Particular Baptists, that his eyes were opened and he began to preach a world mission for the church. He could not even rally all the Particular Baptists around the mission. He called it “A Society founded among Particular Baptists,” not “A Society of Particular Baptists.”

And what happened when my own Presbyterian Church, back in the last days of the ecumenical plan of union, tried to organize its own board of foreign missions? They split the church. They cut it in two, driving half of it right out of the General Assembly. Old School conservatives, finding themselves with a bare majority, formed their own Presbyterian Mission Board under the rule of the Assembly and expelled the New School liberals, who insisted upon continuing their independent, ecumenical cooperation with Congregationalists in a parachurch organization, the American Board of Commissioners for Foreign Missions.

Mission and unity? It is a historical contradiction. A hundred years later, in 1936, missions was again going about its

business of splitting the church, splitting the Presbyterians, but with this ironic twist. This time it was the liberals who stood for a Presbyterian church missionary society, and drove out conservatives for forming an independent society. By and large it is not out of unity that missions have been born. They have been conceived, disturbingly, in disunion. And today it comes as almost a death blow to that slogan, “Christ calls his Church to mission and to unity,” to discover from the statistics that it is the churches with apparently the least desire for union but the most urgent sense of evangelistic mission which are becoming the fastest growing churches in the world.

What are we asking for then, when we insist on mission and unity? The suicide of the church? It is the splintering sects that are growing both here and abroad. Who would have guessed in 1801 that American Southern Baptists would one day be larger than the Methodists? And that Pentecostals — “holy rollers” we called them then — would not only outshout but outnumber Presbyterians? Had we really looked, we might have seen the handwriting on the wall 40 years ago, just about the time that Fuller was being founded.

In 1946, when the first, much-heralded shipload of missionaries — over 300 of them — sailed for the Orient after the war, my brother Charles was on that ship bound for India. Arrangements had been carefully made in Hawaii to welcome them on their one-day stopover. Episcopalians would take care of Episcopal missionaries. Presbyterians would take care of Presbyterian missionaries, and so forth. So the ship docked and the good church people gathered under signs, proclaiming themselves Episcopalians, Presbyterians, Methodists or Congregationalists, to make it easy for missionaries to find their hosts in Hawaii. “But the best laid plans of mice and men gang oft a-gley”⁶. Denominational missionaries trooped decorously to the signs all right, but behind them, unexpected and unwelcomed, were the

"...neither unity nor mission belong to the church. They are the gift and the mandate of God."

hosts of the "unwashed" — the sects, the faith groups, the independents — milling about uncertainly on the dock because there was no one to welcome them, but advancing to the world mission in far greater numbers at least, if not with greater unity and judgment, than we. (I speak as a loyal, embarrassed mainline Protestant.)

Some of us recently held an ecumenical mission consultation of Roman Catholics, Orthodox, conciliar Protestants and evangelical Protestants (I do not like the label but that is what they gave us). The overall theme was "Divided Churches/ Common Witness: An Unfinished Task for Christians in the United States." But we were almost immediately confronted with an uncomfortable disproportion in the Protestant representation. Only about 20 percent of the Protestants who came to the consultation were nonconciliar evangelicals. Eighty percent of the Protestants were conciliar Protestants — ecumenical — whereas the statistics of missionary personnel on the field which we had to confront were almost exactly the reverse. More than 80 percent of American Protestant career missionaries are now serving under nonconciliar organizations, and less than 20 percent — perhaps even less than 10 percent — are sent out under the ecumenical label of churches in full membership in the National Council of Churches' Division of Overseas Missions.

For 40 years, during the whole lifetime of this school, mainline missions, as a visible vigorous presence, has been retreating into the shadows. Is the villain in all this the rise of the ecumenical movement? Has emphasis on unity shouldered aside evangelism and mission? Given the hard facts of the present situation, is it any wonder that many are asking with considerable anguish whether the lion and the lamb can ever, this side of the millennium, lie down together? Whether unity and mission can ever be anything but mutually destructive goals and whether, therefore, Christians must go their separate ways, perhaps half to exhibit unity and half to go forth in mission? Some may even begin to wonder if

perhaps in the church, as in historian Arnold Toynbee's overarching analysis of civilizations, unity and consolidation are signs not of vigor, but of decline. On the other hand, some may begin to wonder if the church's disunity — its bickering, bitter internal controversies — will not completely destroy its effectiveness in mission. A cartoon my nephew passed on to me shows one character moaning, "Bickering, back-biting, politics, corruption — it's too depressing." The second character says, "Makes you grateful for the church, doesn't it?" And the first says, "I was talking about the church!"

I think I have been gloomy long enough. I have purposely accented the strain between unity and mission, and probably exaggerated it, simply in order to highlight the fact that the most serious and crippling divisions of the churches of our 20th century still swirl around the prickly issues of evangelism and unity.

But now I am going to answer the pessimistic observations I have been making with some "optimistic negatives." No, the villain is not the ecumenical movement. And no, unity does not make mission obsolete. And no, the church will not destroy itself, not even by trying its best to fall apart. What the church needs in its present situation is not more discouragement, but a touch of hope and a quickening of faith and renewed commitment to both its mandates: its mandate for unity and its mandate for mission. In the dark night, if this is what we are in, we need something of the tough optimism of an Adoniram Judson. After prisons and death marches and the loss of his dear wife Ann, he could still declare in what seemed a time without hope and without a future that by God's grace even the darkest night turns into day and that the future is as bright as the promises of God. So let me turn from the problems to three signs of hope.

First, even the most zealous advocates of mission are discovering that Christian mission needs Christian unity. Second, even the most ardent proponents of church

unity are discovering that unity is not an end in itself but demands the larger purposes of a Christian world mission. Third, neither unity nor mission belong to the church. They are the gift and the mandate of God.

Look first with me at the discovery of the need for unity. Suppose we grant that one-sided, inward-looking preoccupation with the unity of the church has brought a lamentable retreat from mission. That is true. But is the only alternative a one-sided stress on missions that will further tear apart the already grievously divided body of Christ? Must mission always mean an end to unity? Quite the opposite. Yes, zeal for mission has led to controversy and division, but the other side of the coin is that in modern times it was precisely in the practice of their mission that the divided churches of Protestantism first discovered the practical urgencies of their need for Christian unity.

I used William Carey as an example of mission proceeding from division, not unity. But he is also an example of a call to unity that came from mission. True, he had left England separated from the Anglican communion, convinced that each denomination should work separately in its foreign fields to avoid discord and confusion. That was before he went out as a missionary! But 12 years of work in India taught him that Particular Baptists working alone, however zealous they might be for mission, would never by themselves make much of an impression on a massively unbelieving subcontinent. So in 1805 he called for a world missionary conference of all denominations to meet in South Africa to discuss the challenge of a world mission common to them all. Carey was ahead of his time not only in mission, but also in recognizing the need for unity. Unfortunately, neither his own Particular Baptists nor the Anglicans from whom he had separated were particularly interested in his impossible dream.⁷

One of the earliest examples of how mission not only needs unity but can actually produce it comes from China, described by Daniel Fleming decades ago in his book, *Devolution and Missions*

“Christian disunity in South India was a sin which was turning countless millions away from salvation in Christ.”

Administration. It happened in the coastal city of Amoy in China in the 1850s. An English Presbyterian mission and an American Dutch Reformed mission had each been successful in planting a number of congregations in Amoy. The time had come, they began to think, to form the churches into presbyteries. Normally the English would form a presbytery reporting back to the General Assembly in England, and the American Dutch would organize a classis under the jurisdiction of their General Synod back in New Jersey.

But the two groups had been working together on the mission field in such happy harmony that the Chinese Christians themselves scarcely realized that their missionaries actually belonged to different churches back home. So wisely, the missionaries decided to ask their respective home churches for permission to form one single presbytery out of the two groups. Why divide the Chinese church by imported foreign disunities? The English agreed, but those stubborn Dutch did not! Form your classis-presbytery, they decreed, but keep it under our own General Synod. And that might have been the end of that first tentative gesture toward Christian unity in China, had not the Dutch missionaries been as stubborn as their home synod!

“What would happen,” asked their spokesman, Dr. Talmadge, “if we insist that a Chinese presbytery must be subject to the higher decisions of an American General Synod? You say that this would insure justice and direction and help in case difficult problems arise in the Chinese presbytery? But how will you deal with a complaint from a Chinese Christian who doesn’t have the money for a trip to New York, and besides, who doesn’t speak English? You would ask me to interpret for him? But his complaint might be against me, the missionary. And besides, how much do you know in New Jersey about the kinds of puzzling problems that our presbytery here in China, in a completely different setting and culture, is likely to face? No, don’t impose a yoke like this on the little church which God is gathering in that far-off land. Let the Chinese presbytery be independent and united. And if you won’t, then our answer must be that we can no longer serve you here. Bring us home and replace us with missionaries

who will do what you want to do, but which to us seems wrong.”⁸

I am happy to say that finally, in 1864, the General Synod in America surrendered and gave the little presbytery its independence and its unity.

There is an inner imperative in the thrust of mission that demands unity. It is more than ecclesiastical pragmatism — it is an evangelistic imperative. The first Indian bishop of the Anglican Church in India was Azariah of Dornakal. In 1935 he requested an interview with Dr. Ambedkar, leader of India’s millions of untouchables, the *Harjian*. He had heard that Dr. Ambedkar was leading them out of Hinduism. “Hinduism is not a religion,” said Ambedkar the Indian. “It is a disease.” The Anglican bishop gently observed that it would not be enough for them to give up their Hinduism. “They must have something else or you will be empty. Would you consider bringing them into the Christian faith where they will be welcome?,” he asked.

Dr. Ambedkar thought for a moment and then replied, “I am aware of all that the Christian church has done for the outcasts, but we *Harjians* are one community all over India, and our strength is in our unity. Can you in the Christian church offer us any unity comparable to that?” And the bishop was silent.⁹

That is the evangelistic answer. Christian disunity in South India was a sin which was turning countless millions away from salvation in Christ. Another answer is theological, the answer of missionary theologian Bishop Lesslie Newbigin. The church must be united, he said, because that is the will of God. If you object, “What’s wrong with different branches of one church?,” he replies, “They are not different branches; they are broken parts of the Body of Christ, and while they remain broken he remains crucified.” If you further object, “But reunion must be the work of the Spirit, not the work of a man-made scheme,” he replies, “That is like the old argument against missions: ‘If God wants to convert the heathen, he will do it in his own time and in his own way.’”¹⁰

The quest for visible unity is not a

mere option in mission. It is an absolute evangelistic imperative. Take my own country of missionary service, Korea. A miracle of church growth. But disunity has made it a snakepit of ecclesiastical divisions. When Fuller Seminary was founded 40 years ago we had just one Presbyterian denomination in Korea. Today we have 32 quarreling Presbyterian denominations in that fast-growing mission land.

Many problems remain in any church union, and some still wonder whether the visible unity that Bishop Azariah was able to achieve in India through the Church of South India has been matched by equally visible signs of mission. No, it has not. But 40 years later, that church is still united, and as Stephen Neill points out, its lasting result has been to silence one of the harshest criticisms of religion put forward by Indian leaders. Namely, it was possible to show Christian faith as a uniting force when many were saying it was impossible for religions to come together.¹¹

But just as surely as missions need unity, unity needs missions. In the Kingdom of God, the lamb needs the lion. And unity is not just for sheep. It is not an end in itself. The very word *ecumenical* should remind us of that. It means “world.” *Ecumenics* derives its first meaning not from the challenge of separated churches that do not obey their Lord; its first meaning comes from the challenge of a world that does not even have the Savior as Lord.

Ten years after the formation of the World Council, its first general secretary, W.A. Visser ‘t Hooft, began to fear that the drive for unity might be taken as a substitute for mission. He picked up his New Testament and studied the use of the word “gather.” He found that it means not simply unity, but at the same time, mission. He turned to Matt. 12:30, “He who does not gather with me scatters,” to warn that if evangelism is not one of the church’s vital functions, “if the church is not a missionary church . . . it shares responsibility for the confusion and antagonism which prevail in the world.”¹² In other words, if ecumenics without missions means that the church gathers only what is already in it, then instead of uniting churches it will divide them. “He

“...the unity of the Church of Jesus Christ is a unity of grace and spirit...of visible love and of one great missionary purpose.”

who does not gather with me, scatters.” And had that movement toward church unity developed without the missionary and evangelistic imperatives which were its historical roots, it would have had no world churches for a World Council to unite.

This is what Archbishop Temple pointed out in his oft-quoted words:

“As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last 150 years. Neither the missionaries nor those who sent them out were aiming at the creation of a worldwide fellowship interpenetrating the nations, bridging the gulfs, supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached, so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world fellowship has arisen; it is the great new fact of our era...”¹³

He is right. There would be no such thing as worldwide Christian unity without a worldwide church, and it was missions which produced it. But now, one final word about mission and unity. Remember the slogan Bishop Leslie Newbigin gave to the ecumenical movement? “Christ calls his church to mission and to unity.” Newbigin always began with the Bible. It was his way of making sure that even if he went off on a tangent, at least he started off in the right direction. And that is how he came up with this slogan. It was John’s Gospel which pointed him in the right direction: “that they may become perfectly one... so that the world may know that thou hast loved them” (17:23).

A little while ago, I picked Newbigin’s slogan apart with bits and pieces of church history. Then I began to put it back together again with other bits of church history. But it is the Bible that puts it back together most decisively, and it is our Lord

himself who most definitively links missionary proclamation of the gospel to the unity of his body, the church: “that they may be one... that the world may believe.” But bits and pieces of Scripture can be just as fallible as bits and pieces of history. This verse is used over and over again by ecumenists, almost as loosely as some evangelicals use the verse, “Come ye forth from among them and be ye separate.” Both verses need to be placed into context.

Let’s take just a glance at the context of the 17th chapter of John. Of course it needs to be read in the light of the whole world, but I will simply read it in the light of its own context. Whatever else those words mean, the context suggests they mean this: that the unity of the church of Jesus Christ is a unity of grace and spirit, of truth and of salvation, of visible love and of one great missionary purpose. It is a unity of grace. It is not a unity his disciples manufactured. It is the gift of God’s grace, for it is the Father who keeps them in his name and gives them to his Son, that they may be one (v. 11). And it is not a structural unity but a unity of being: “As the Father is in the Son and the Son in the Father” (v. 21). It is also a unity of truth: “Consecrate them in the truth” (v. 17). And it is a unity of salvation: “Keep them from the evil one” (v. 16). This is in the context of a unity which is to become visible through the disciples whom he sends into the world, a visible unity: “As thou didst send me into the world, so I have sent them into the world” (v. 18). As the Father sent him to be visibly incarnated, now Jesus sends out his disciples to be, in a lesser sense, the incarnation of that visible unity. And all this has mission as its purpose.

“As the Father sent me, so send I you,” Jesus says in John 20:21. He prayed for their unity and sent them to mission, that the world may believe. That is John’s version of the Great Commission, and in many ways, it is the best version of the Great Commission for his disciples. It is an echo of that prayer spoken on the way to the cross, spoken in an agony of earnestness. There is such clarity about the urgency and purpose of it all — mission

and unity, the lion and the lamb. And a little child shall lead them. Not the pope, not a council, not even a seminary. No, it is the little child who must lead them if the lion and the lamb will lie down together. He came as the Child to lead them. He died in disgrace to save them. But the future is as bright as the promises of God, and he promises to come again as King to bring the lions and the lambs together into his peaceable Kingdom. ■

¹ C. A. Briggs, *American Presbyterianism: Its Origin and Early History*, N.Y.: 1885, pp. 139-40.

² H. H. Gillet, *History of the Presbyterian Church in the USA*, Vol. I, p. 182f, 392-94.

³ A. H. Ross, *The Church Kingdom: Lectures on Congregationalism... in Andover Theological Seminary, 1882-1886*, Boston & Chicago, 1887, p. 300f. But W. W. Sweet thinks the figure is exaggerated. Sweet, *Religion in Colonial America*, N.Y.: 1942, p. 259.

⁴ E. A. Park, *Memoir of Nathaniel Emmons*, Boston: 1861, quoted by Sweet in *Religion on the American Frontier*, Vol. 2, p. 46.

⁵ Gensichen, in *Student World* quoting a Lutheran superintendent of the time, named Ursinus (not the theologian).

⁶ Charles Hull Moffett, letter, Dec. 9, 1946.

⁷ Ruth Rouse and Stephen C. Neill, *A History of the Ecumenical Movement, 1517-1948*, Philadelphia, 1954, pp. 311f.

⁸ Daniel Fleming, *Devolution and Missions Administration*, N.Y.: 1916, pp. 52-54

⁹ Bengt Sundkler, *The Church of South India*, London: 1954, p. 20.

¹⁰ Bishop Leslie Newbigin, *The Reunion of the Church: A Defense of the South India Scheme*, N.Y.: 1948, p. 104

¹¹ Bishop Stephen Neill, *The Story of the Christian Church in India and Pakistan*, London: 1970, p. 154.

¹² W. A. Visser ‘t Hooft, “The Gathering of the Scattered Children of God,” in E. Jurj, *The Ecumenical Era in Church and Society*, N.Y.: Macmillan, 1959, p. 30.

¹³ William Temple, *The Church Looks Forward*, London: 1944, pp. 1-3.



MOFFETT

WCHSE (date)
Early Asian Christian Approaches to Non-Christian Cultures

Go's Hall

ASM - 1987
Annual Meeting - Am. Soc. of Theology
Presidential Address

①

Early Asian Christian Approaches to Non-Christian Cultures

By Samuel Hugh Moffett

How the church relates to a society in which it seeks to take root is a problem Christian missions must face in any generation. ^{In 1987} Our meeting this year focusses on the generations of the future. But I am a historian. My name is Moffett, not prophet. So let me be true to my calling and remind both present-day pragmatists and far-sighted futurologists that the past is as important to the present as the future, and that only after painstaking study of the past, does the careful futurologist move on to extrapolations into the future.

So I will not apologize for jumping into a future-oriented meeting like this with a paper on church, mission and culture in the first centuries of the Christian era. My subject is "Early Asian Christian Approaches to Non-Christian Cultures". The emphasis is on the word early, and my focus is on the Church of the East (later called the Nestorian Church), --not so much on its missionary expansion as on the matrix of cross-cultural attitudes in the church itself which may have shaped the nature of its expansion.

But let me begin on a contemporary note. When the Three-Self Movement in China was founded in 1950, its Chinese leaders consulted with the new communist revolutionary government and issued a Christian Manifesto. The subtitle was "Direction of Endeavor for Chinese Christianity in the Construction of New China".¹ Some have marked this as a new note in Asian Christianity. But only the context was new. It was not the first time that Asian Christians had sought to formulate Christian guidelines for an approach to a non-Christian Asiatic society. It was not the first time that Asian Christians had called for separation from Western cultural influences. Nor was it the first time, for that matter, that an Asian government had used a church's western corrections to embarrass and harass it; and it was not the first example

¹Francis P. Jones, Documents of the Three-Self Movement, (N.Y.: NCCUSA, 1963), pp. 19-20.

3

of the temptation to substitute national Christianity for Christian internationalism.

Fifty years earlier Japanese Christians had wrestled with the same problem. At the end of the 19th century the Japanese church was shaken by a raging controversy over how western Protestantism, so recently introduced into Japan, should relate itself to Japan's own ancient traditions. Yoshinobu Kumazawa, contributing to Gerry Anderson's Asian Voices in Christian Theology², distinguishes four Japanese responses. A liberal wing, led by Danjo Ebina, moved in the direction of full absorption of the gospel into a Christian nationalism. The God of the Bible was the god of Japanese Shinto worship, and Christianity was simply "a developed form of the Japanese spirit." A second view, religiously less radical but still theologically liberal, was more critical of Japanese culture. Instead of flowing comfortably with the current of the Japanese spirit, this group sought to change the direction of Japan's modernization away from imperial nationalism toward democracy. The first Socialist party in Japan was organized in 1901, largely by Japanese unitarians.

On the conservative side, a third response was that of mainline Japanese protestants who at that time put their hopes for eventual change not so much in immediate corrections of Japanese society, but rather in the forging of an effective Christian community within that society as an agent for change. Still a fourth stream, more radically conservative theologically and at the same time more radically Japanese culturally, called itself the "No-Church Movement" (Mukyokai). Reacting against organized Protestantism it favored a voluntary-society type of loose church structure, and was patriotically Japanese. "I am a Japanese", said Uchimura. But its patriotism was not idolatrous. It pressed purposefully and articulately for changes in Japanese society to allow more justice and freedom for individuals under Japanese imperial rule.

²Yoshinobu Kumazawa, "Seeking to Integrate Text and Context", in G.H. Anderson, ed., Asian Voices in Christian Theology, (Maryknoll, NY: Orbis, 1976) pp. 182 f.

But in this paper I must limit myself to an attempt to trace Asian Christian responses to culture only up to about the 7th century, with an occasional glance at the 13th. I will limit the geographical focus also, to eastern Syria and Persia, for it was from there that the Church of the East began its quite astounding Nestorian missionary explosion across Asia to the Pacific. As for terminology, I use Asia in the sense of non-Roman Asia, and I will not even try to untangle the many-colored religious, social and political strands which make up what we loosely call culture. There is no accepted definition of the word, and I am not inclined to invent a new one. I use the word virtually interchangeably with "society", or "civilization".

My outline falls into three parts. First I will look briefly at oriental Asia's earliest theologians, Tatian and Bardaisan, two second century Asian pilgrims in search of a Christian formulation of culture. And second, I will describe four early Asian models of a Christian approach to culture. Let me call them:

1. The hermit on his holy hill.
2. The bishop in his "blessed city".
3. The teacher in his school.
4. And the patriarch in his Christian ghetto.

And finally, I will note briefly how traces of all four models color the work of a fifth model, the missionary to the ends of the earth, the early Asian missionary.

I. The Two Pilgrims

First the pilgrims, Tatian and Bardaisan, who never quite found a Christian home in any culture.

1. Tatian. Tatian was a pilgrim and a maverick. [Like today's turbulent Kurds, he came from Assyrian stock in Persia.] The meager information we have about him suggests a life lived in three stages. First, it seems, he went through a pro-western period. He left his own Asia for Rome to learn all he could of the science and philosophy of the Greeks. But ever the non-conformist, once in pagan Rome, he became a Christian. This led to a second stage in his life, a sharp reaction against the west and a return to Asia. It was perhaps not long after the execution of his teacher, Justin Martyr, by the Romans in 165 AD that he began to turn against the then non-Christian

culture of the west and rediscover the beauty of his Assyrian and Asian roots. His Address to the Greeks³ is one of the proudest and sometimes most intemperate expressions of Asian nationalism anywhere in patristic literature. Whatever is good and beautiful comes from Asia or North Africa. Nothing western is worthy of praise, not even the Greek philosophers who, he said, "wallow in matter and mud".⁴ Least admirable of all in the west, he continues, is its Greek and Roman religion of obscene and silly myths.

Note however, that at this stage Tatian was not turning against culture, as such, but only against what he thought to be an alien and inferior culture, such as that of the west. As a Christian Asian he could return to Asia proud of his Asian heritage, non-Christian though it might be. "I am an Assyrian," he declaims with an emphasis foreshadowing by about eighteen centuries Uchimura's "I am Japanese".

In the later years of his life, however, Tatian appeared to enter a third stage. He began to turn against his own Asian culture. [The sources are too scanty to allow us to be dogmatic about charting this development, but] such a change would not be surprising in one of his temperament. In Rome the sins of the pagans had dismayed his puritan sensibilities, making the Asian civilization of his homeland more and more appealing as he remembered it with some nostalgia. "In every way the east excels.." is the essence of what he said to the Greeks.⁵

But back in Asia--Asia not as remembered in the mind of a homesick expatriate, but Asia as it really was--he apparently found it just as pagan, just as immoral, and just as cruel as the Greco-Roman west. Whatever the reasons, he left the Asian cities to try to establish a pure community, the "school of Tatian" east of the Tigris,

³Tatian, Address to the Greeks, English tr. in The Ante-Nicene Fathers, vol. III, (N.Y.: Scribners, 1903)

⁴Address, ch. 21.

⁵As McGiffert has paraphrased him. A.C. McGiffert, A History of Christian Thought, (N.Y.: Scribner's, 1960)

unspotted and undefiled by the world. If what his opponents have written about him is true, it must have been a very narrow little community, for Tatian, reacting against the licentiousness of the Persia of his times, became so convinced that matter was evil and that sex, even in marriage, was a sin, that he is said to have doubted whether Adam, living with Eve, could really have been saved.⁶

2. Bardaisan. The second example is Bardaisan. Tatian and Bardaisan lived in the same age, the second half of the second century. Both were Asian; both were scholars and theologians; both were intellectuals and devout Christians; both had been converted from paganism. Put in all other respects, two more dissimilar personalities could scarcely be found. Tatian was an Assyrian puritan; Bardaisan a second century "renaissance man", a Persian humanist. He was a sportsman, a poet, and a courtier of the king. He also happened to have one of the sharpest and most inquiring minds in the early Asian church.

Unlike Tatian who finally withdrew from the world because he was a Christian, Bardaisan claimed the whole world for ~~Jesus~~ Christ because he was a Christian. The world was good, because God created it, he declared. Sex, in the marriage relationship, so far from being a corruption, had in fact a pleasurable and purifying function. Bardaisan's theology was unique among Syrian Christian writers of that early period in that it was a theology of freedom, not restraint.⁷ He looked out on the world about him with cheerful optimism, seeking truth wherever he could find it. His home, Edessa, lay on the Old Silk Road which linked Rome with far-off China, and his only surviving work, The Book of the Laws of Countries,⁸ shows such wide cross-cultural

⁶Jerome, Adv. haereses, III, 23, 8

⁷See H.J.W. Drijvers, Bardaisan of Edessa, (Assen: Van Gorcum, 1966), esp. p. 226.

⁸H.J.W. Drijvers, The Book of the Laws of Countries, (Assen: 1965). This is also often called The Dialogue on Fate, and is sometimes attributed to a student of Bardaisan but is more probably his own work. For much of the analysis of Bardaisan's thought which follows I am indebted to this English translation.

curiosity and informed knowledge that he has been called a pioneer in the field of cultural communication between Asia and the west.

There are times when Bardaisan seems so bedazzled by all the rich differences of the cultures of the world (oriental astrology, Greek philosophy and science, Persian magic and mythology) that the integrity of his own Christian theology is threatened. If, as his opponents claimed, he began to identify God the Father with the orbiting Sun, and God the Mother (that is, the Holy Spirit) with the Moon; and if he taught that Jesus Christ came as the Son of a sexual union between the divine Father and the divine Mother⁹, then it is no wonder that he was expelled from Edessa as a heretic.

But judged by his own writing, and given the fact that he wrote before the Nicene Council had creedally defined orthodoxy, he may not have been so much a heretic as an erratically original theological pioneer, trying, as Schraeder suggests¹⁰, to do for the Christian faith in Asia what the apologists sought to do in the west, that is, make the gospel intelligible in a non-Christian culture, in his case the Iranian environment of the court of Edessa. I think of Tatian as being Asia's Tertullian, and of Bardaisan as its Clement of Alexandria.

II. Four Models of Organized Response to Culture

When we turn from individual cases to describe more organized attempts to relate Christian faith and life to Asian civilization, Cullman's remark comes to mind that the attitude of Christians toward the world since the New Testament beginnings has been exceedingly complex, but basically an ever-changing mix of three ingredients: hostility, indifference and approval.¹¹ The four models I have chosen

⁹See Drijver's translation (ibid, p. 144 f.) of Hymn 51 of Ephrem the Syrian.

¹⁰"Bardesanes von Edessa in der Ueberlieferung der griechischen und syrischen Kirche", in Zeitschrift für Kirchengeschichte, vol. 51, pp. 21-74)

¹¹O. Cullman, The Early Church. (Philadelphia: Westminster, 1956), pp. 193 ff.

from Nestorian Asia--the hermit, the bishop, the teacher, and the patriarch--each in its own way combines different parts of this mix.

1. The Hermit on his Hill. The first attitude, hostility to culture, is the mark of the hermit, and later, of those who called themselves the Sons and Daughters of the Covenant. In this model, early Asian Christian ideals relating to culture came closer to Tatian-style withdrawal than to a Bardaisan-like embrace of Asian society. Popular ideas of the purest Christian life-style were not drawn from the Christian family, nor from the church community, but from the radical ascetics who were followers of a tradition ascribed to the austere genius of Tatian.

They were called encratites, and in the eyes of ordinary Christians, the more extreme their separation from the world, the more quickly they earned their sainthood. "They lived with animals," wrote Ephrem the Syrian. "They ate grass... and perched on the rocks like birds." They built platforms for themselves on pillars; they walled themselves up in caves; they set themselves afire, and avoided women as "the instruments of Satan".¹²

But this higher way of separation was not limited to men. Sexual abstinence whether for men or for women was the ideal, the mark of a complete Christian.¹³ In the third century, if not before, this rigorous and exclusive interpretation of the meaning of Christian purity began to take shape as an organized movement in the church. Those who chose the harder, higher way, the way of complete discipleship, were called "Covenanters", "Sons and Daughters of the Covenant". In their segregating vows they were companies of the totally committed--celibate, single-minded and separate.

¹²Ephrem, Opera Selecta, p. 120; Aphrahat, Demonstrationes, I, p. 265.

¹³See A. Voobus, History of Asceticism in the Syrian Orient, vol. II, CSCO, vol. 197, Subsidia, tomus 17, (Louvain: CSCO, 1960) pp. 256 ff.; and by the same author, Celibacy, A Requirement for Admission to Baptism in the Early Syrian Church (Stockholm, 1951).

Voobus describes an early surviving sermon of Syrian origin as illustration. The preacher sees a host of pure virgins wearing crowns of everlasting life, and entering the holy city singing the song of their triumph over sin. They dance with the angels before the throne of Christ the bridegroom. They are the pure ones. But there is a darker side to the vision. Outside the gate is a group of women weeping bitterly. They are married women, and too late they have discovered that by marriage they have excluded themselves from paradise.¹⁴

As a model for the church community in general it is not hard to see that this ideal might prove unworkable. By the fourth century, as the Christian faith encountered a Persian culture in which celibacy was abhorred as deviant and inhuman, church leaders like Aphrahat and Ephrem the Syrian, though they themselves may have been "Sons of the Covenant", wisely refused to limit the rights and privileges of full membership in the Christian fellowship to the Covenanters. They began to discover that singleness of heart defined wholly as total celibacy not only divided the sexes and destroyed the family, it could also split the church.

The tragedy in such extremism is that it robbed the congregational life of the church of some of its most dedicated individuals. At times the effort to enforce it sank into absurdity. One document of the time, the Pseudo-Clementine de virginitate, counsels Christians on the problem of how to observe the traditional "kiss of peace" in congregational worship without breaking the Covenanters' vow of chastity and separation. The solution, seriously proposed, was to wrap the right hand carefully in one's robe and cautiously extend it for a well-filtered kiss.¹⁵

Obviously, whether in the interests of missionary expansion or of fidelity to Scripture or simply of Christian unity and fellowship, there was an urgent need somehow to turn the church from negative

¹⁴Voobus, op. cit., vol. I, p. 73

¹⁵Clementis Romani epistolae binae de virginitate, ed. J.T. Beelen (Lovanii, 1856), II, 2, cited by Voobus, op. cit., p. 82

separation to positive engagement with its environment, and for that the model of the dour hermit brooding on his hill or the Covenanter guarding his or her celibacy as a purer calling was not adequate. For leadership in the world rather than out of it, Christians turned to another figure, the bishop in his "blessed city"

2. The bishop in his "blessed city".

Just such a turning point can be seen in the life of Jacob of Nisibis at the end of the 4th century. Theodoret, the 5th century church historian, describes how Jacob felt the early call to solitary holiness, renounced the world, and went up into the mountains to meditate and pray. He wore no clothes, used no fire.¹⁶ But about 300 AD, unable in good conscience to reject an earnest plea from the city church in Nisibis, he returned to the world, and to the church in the city. He became the first (some say the second) bishop of that important fortress city on the border between Rome and Persia.

Jacob of Nisibis is an early historical example of one of the finest traditions of the Church of the East. Time and time again when the church needed them, the greatest of the ascetics put the call to service and witness above the claims of separation. Purified by prayer and a life of sacrifice they were able to move beyond the compulsions of spiritual exercise to the no less demanding tasks of reviving and leading the organized church in its witness to the world about it.

Even earlier, in Edessa, while that city state just east of Nisibis was still more Persian than Roman, for the first time apparently the Christian faith developed enough of a mass following to make a national impact on the culture. Trade, science, superstition, family pattern, politics, every phase of the life of all the people began to be shaped by Christian beliefs and values. It is no coincidence that it was in Edessa, about 201 AD that we find the first documented record of a Christian building--a church as distinct from a home used as a church. It was such churches that became the seats of the bishops, and it was the city bishops who, as the number of Christians grew, found themselves

¹⁶Theodoret, Historia Religiosa

on both sides of the border, even in non-Christian Persia, invested with some measure of political as well as spiritual power.

Such power was not always wisely used. The ambitious Bishop Barsauma of Nisibis in the fifth century accepted military and political appointment by the Shah of Persia as a commander or inspector on the frontier against Byzantine Rome, and his enemies claimed that he was not above using his own priests as spies.¹⁷

In the eyes of many of Persia's Christians, Barsauma became an example of an even more serious compromise with pagan ways. He had taken a wife. Persians always married. To them, to remain single was an unnatural perversion, and by this time, the end of the fifth century, the Church of the East, perhaps in growing accommodation to Persian ways, had become more lenient on the issue of clerical celibacy. Its priests were free to marry. But not bishops. On that point they held to the tradition--until Barsauma. When the patriarch in the capital tried to discipline him in shocked reaction to news of the marriage, he failed. The defiant Barsauma quoted St. Paul, "It is better to marry than to burn (I Cor. 7:9), and turned to his friend the Shah for support. What could the patriarch do? He wrote to friends in the west, "We are enslaved under an impious government," and unable to enforce discipline in the church as we would like.¹⁸ At the next regular Nestorian Council, though Barsauma's rebellion was reproved, the church affirmed the right of all Christians, including bishops, to marry.

But preeminently the bishop at his best was the champion of the poor, as Segal has pointed out.¹⁹ In a foreshadowing of today's

¹⁷Letters 2 and 4 from Barsoma to Acacius, in J.B. Chabot, Synodicon Orientale..op. cit., p. 532 f., 536 f.

¹⁸J. Labourt, Le Christianisme dans l'Empire Perse..(224-632), (Paris: 1904), p. 142.

¹⁹J.. Segal, Edessa, The Blessed City, (Oxford: Clarendon, 1970), p. 87 f.

missionary "option for the poor", it was the bishop who took care of lepers and provided hostels for the indigent. When the famine of 373 swept through Edessa, and the poor who always lived on the edge of starvation were reduced to beggary and died by the hundreds, it was Ephrem the Syrian, a refugee from Persia, who organized their relief, for he was the only one the wealthy citizens of the city would trust to use their donations for the starving and not for himself. So he cordoned off the streets and set up three hundred beds for the weak and dying and saw that the poor were fed with the money of the rich. He was not a bishop, but he acted like one and was treated as one. As he neared death he had to beg the people not to bury him in the bishop's cemetery but with his people, the poor.

Across the border in Persia proper the church never grew large enough to produce a "blessed city" in the sense of a Christian center with enough mass to leave its stamp on a nation's major social structures. Church growth advocates in mission situations are right. Where Christians remain only a small minority, their influence on culture though not unimportant will remain peripheral and probably temporary. All through the early centuries in non-Roman Asia, for lack of a mass following the bishops of the Nestorian church were never able in any significant way to change the cultures about them, whether in India or China, or Persia where they were most visible. In such situations what influence the church did exert on its environment came from a more indirect, but in many ways more effective agent of cross-cultural communication in Asia, the teacher.

2. The Teacher in His School

For generations it was the School of the Persians in Edessa that became the most effective channel of communication and cross-cultural exchange between Asia and the west. Persian Christians came there not only to study the Bible and the church fathers in Greek but also to learn Greek philosophy and science and logic. But at the end of the fifth century the school was caught in the bitter ecclesiastical power struggles of the Nestorian controversy and because of its staunch loyalty to Nestorius was forced to flee across the border into Persia. The west's loss was Asia's gain. It brought with it a

burst of theological vigour and missionary energy into the Persian church.

The glory of the school was in its Bible study. Scripture was the heart and center of the curriculum. Students were given systematic training in Biblical exegesis after the manner of the "great Interpreter", Theodore of Mopsuestia, whose sober, literal textual interpretations were quite different from the Alexandrian allegorical method which was popular in the west. So important did Nestorian theological educators consider the study of the Bible that the only title given to the director of the school was mepasoana, meaning "interpreter" or "exegete" of the Scriptures.²⁰

The rules of the school as drawn up by Narsai in 496 AD still survive and underscore another emphasis in Nestorian theological education, spiritual discipline. In some ways it resembled a monastery as much as a school. Students took vows of celibacy for as long as they were enrolled. They turned over all their possessions to the community of "brothers". They worked with their hands to pay for their education, and discipline was strict, both for the spirit and for the body. The school was as much a training ground for missions as for the priesthood.

By the sixth century the School of Nisibis had become the most famous center of learning in all Asia outside China. Enrollment climbed to more than a thousand students. It added a hospital and medical training to the curriculum. There were times when Christian physicians became even more of a Christian influence on Persian culture than the theologians. The school also produced the greatest of the patriarchs, the Nestorian "popes", who are my fourth model in this brief study of Nestorian encounter with the cultures of Asia.

4. The patriarch in his Christian ghetto.

The patriarch in his Christian ghetto is in many ways a negative model. The ghetto was not a pattern chosen by the church. It

²⁰On the school of Nisibis I follow mainly Arthur Voobus, History of the School of Nisibis, in CSCO (Louvain, 1965), vol. 266, Subsidiaria t. 26)

was forced upon it. It was the world dictating its agenda to the church, not the church reaching out into the world.

If I were to pick out one historical cultural fact that has determined the difference between western and Asian church history, I would describe it with this quotation from Browne's The Eclipse of Christianity in Asia: "In Asia...never once until the thirteenth century was the favour of the state conferred upon the Church."²¹ I might qualify the statement, mentioning Osrhoene as an exception, but I am inclined to let it stand. For precisely when the church of the Osrhoene capital, Edessa, finally won tacit state approval, it was taken up out of its Asiatic context and absorbed into the Roman west.

East of the Roman border in Asia proper the church's culture became a dependent culture, captive and encapsulated in what was known as the melet system (in Persian), or dhimmi (in Arabic), a ghetto. It was a state within a state, a minority enclave of protected but subjugated people. In essence, the acceptance of this system was the price paid by an ethnic or religious minority for survival in a state ruled by people of another race or religion. Because Asian Christianity never even nominally became the religion of a majority save in more recent times as in the Philippines and Lebanon, its basic cultural pattern has always been some form or other of the ghetto.

In the early days of the church in Persia the culturally eclectic Parthian dynasty had tolerantly made room for new religions, especially for a religion like Christianity which was being persecuted by Persia's enemy, Rome. But the next dynasty, the Sassanids, who came to power in 225 AD, were a different breed. Militantly nationalistic, they demanded a national religion and revived the old traditions of the Zoroastrians. All other religions became suspect as foreign, and none looked so potentially anti-Persian as Christianity when Rome turned Christian under Constantine. Very soon thereafter, in 339 AD the great

²¹L.E. Browne, The Eclipse of the Church in Asia, (Cambridge: Univ. Press, 1933), p. 2.

Persian persecution began which first marked off Christians publicly as an alien community within an Asian empire.

In defense, the Persian church strengthened its leadership. In three quick councils at the beginning of the 5th century it pulled its bishops together to elect a patriarch. The first council in 410 AD declared that the bishop of the Persian capital, Seleucia-Ctesiphon, was "Catholicos and archbishop of all the Orient". The third council in 424 added that not only was he supreme in the Orient but was also the equal of any patriarch, east or west, and subject to none.²²

That was an exaggeration. He was still a subject, subject to a non-Christian ruler, the Shah of Persia, and the Shah made sure he knew it, as when he humiliated and executed the patriarch Babawai for attempting to discipline his friend the unrepentant married bishop Barsauma. No Christian, not even the patriarch, had power except within his ghetto, and even there his power was dependent upon the Shah. Outside that narrow circle Christians might have influence, but not authority.

When the Arabs swept over Persia in 642 they did not greatly change the basic pattern of the ghetto. The Christian community became an already discriminated against minority inside a conquered Zoroastrian majority ruled by an alien, Arab, Muslim elite.

The effects were harsh and humiliating but not quite the popular conception of what happened to the church under the "sword of Islam". Many still believe that Christians after the conquest were faced with the brutal choice: extermination or apostasy, death or Islam. In truth, however, in many ways Christians received specially favored treatment. It was the Zoroastrians who were most ruthlessly oppressed. Theirs was the national Persian religion and it was their culture that the Arabs most feared as representing a possible revival of Persian power. Christians, on the other hand, had been an oppressed minority

²²J.B. Chabot, ed., Synodicon Orientale; ou Recueil des Synodes Nestoriens, (Paris: C. Klincksieck, 1907), pp. 255 f., 296 f.

under the Persians. It was the belief of the Arab conquerors, therefore, that they would feel no loyalty to Persia and might even welcome the conquest as a liberation.

But a ghetto is a ghetto. In terms dictated by the great Umar, father-in-law of Mohammed and his second successor,²³ it isolated Christians politically and strictly regulated the practice of their faith but did not completely prohibit it. "You shall not display the cross in any Muslim town, nor parade your idolatry, nor build a church.. nor use your idolatrous language about Jesus, the son of Mary, to any Muslim." This last clause, which was in essence a denial of the right to evangelize, was to prove to be the most fatally constricting rule of them all. But in return, Christians were promised protection.

The final, and in some ways the most effective disability imposed upon Christians in the ghetto was financial. The price the Christian had to pay for the right to believe and worship was double taxation. This was a penalty which left the door wide open for use of the tax as a weapon of persecution, and it also proved to be a door left open for apostasy from the faith. Turn Muslim, and you will pay less tax.

III. The Missionary to the ends of the earth.

I am not happy about the many negatives in this brief survey: ascetics and their sanitized kisses of peace, bishops with "blessed cities" which never became Christian, teachers with schools soon lost to the conquerors, and patriarchs ruling minority communities under orders from unbelieving Shahs and Caliphs. Let me conclude with a word of encouragement. There was a fifth model, the missionary, who at times mirrored all the weaknesses of the models we have described, but also at times in mission found grace to turn weakness into strength.

It is easy to ridicule the ascetics for their prickly pietism

²³A.S. Tritton, The Caliphs and Their Non-Christian Subjects, (London: F. Cass, 1970), p. 12 ff.. He describes in considerable detail what I briefly summarize below. On the financial penalties, see p. 197 f.

and antisocial ways. But it was to the ascetics, despite their desire for withdrawal, that time and again the church turned for renewal, and for growth. How often the separated, narrow-minded "holy ones" broke out of their cells and turned the monastic movement they had started into the major dynamic for mission in the Asian church.

Syriac literature firmly relates the call to ascetic self-denial with the call to go and preach and serve. This seems to have been the most striking difference between the Syrian saint-ascetics of Asia and their Egyptian counterparts in North Africa. Syria, with its travel and trading traditions stressed mobility and outreach. Its ascetics became wandering missionaries, healing the sick, feeding the poor and preaching the gospel. Robert Murray describes them as "homeless followers of the homeless Jesus cr...ceaseless pilgrimage through this world. Egypt on the other hand, more solidly agricultural, valued stability and tended to withdraw from outside contacts and movements. Its saints ignored the world and retreated to their caves and cells."²⁴

The very early and much debated Gospel of Thomas which was found in Egypt but is often attributed to Edessa in east Syria, exhorts the faithful to "become wanderers", that is, missionaries. It declares that traveling and healing are a higher call than fasting, praying and giving alms. It quotes the Lord's call to missionary action, "The harvest is great but the laborers are few" and repeats it with an added dramatic twist, "Many are around the opening but nobody in the well",²⁵ which sounds remarkably like a challenge to frontier missions.

In less than two hundred years after the death of Christ, by the end of the Parthian dynasty in Persia in 225 AD, the holy wanderers of the Syrian church had carried the faith, not just across the borders of Rome into Persia but halfway across Asia to the edges of India and the western ranges of fabled China.

²⁴Robert Murray, Symbols of Church and Kingdom: A Study in Early Syriac Tradition, (Cambridge: Univ. Press, 1975) pp. 28 f.

²⁵Gospel of Thomas (Doresse), Sayings 9, 112, 77, and 78.

Even the bishops felt the missionary call and left their "blessed cities" for service in far places. About the year 300 AD, according to the Nestorian Chronicle of Seert, David, bishop of Basra, where now Iran and Iraq are locked in deadly combat, "left his see and departed for India where he converted a multitude of people."²⁶ The missionary bishops of Central Asia (in what is now Afghanistan and Turkestan), and in China at the T'ang dynasty capital of Chang'an, and in India, added the structural strength of organizational discipline to the evangelistic zeal of the wandering, ascetic pioneers.

As they went, these Nestorian missionaries carried with them also the two distinguishing marks of the schooling of their teachers: knowledge of the Scriptures, and intellectual discipline. In order to teach the Scriptures to the nomads of Central Asia they first had to teach the nomads how to write. A surviving account of a Nestorian mission to the Huns about 497 AD, relates that the pioneers were two laymen, soon joined by a bishop and four priests. The ordained missionaries stayed only seven years, but the two laymen remained with the Huns for thirty. They preached and baptized and reduced the language of the Huns to writing for the first time.²⁷

Farther east in China, when the missionaries encountered what was in many ways an even more advanced culture than their own, there again it was the missionary as teacher which proved to be the key to the opening of the mission. The Nestorian Monument describes how the first known missionary to China, Alopen of Persia, arrived at the T'ang capital in 635 AD with the "true sutras" (the true scriptures) of a "true way", the 24 books of the Old Testament and the 27 books of the New.²⁸ The new religion's connection with books provided an immediate

²⁶ Chronique de Seert, ed. by Addai Scher, in Patrologia Orientalis (Turnhout, Belgium, 1971), tome 55, fasc. 3, no. 17, pp. 236, 292. This is a 7th or 8th c. history.

²⁷ Ibid., t. vii., fasc. 2, p. 128.

²⁸ P. Saeki, The Nestorian Documents and Relics in China, (Tokyo: Maruzen, new edition 1951), pp. 55, 52, 83, 86. Saeki notes the problems
(Footnote Continued)

capital in 635 AD with the "true sutras" (the true scriptures) of a "true way", the 24 books of the Old Testament and the 27 books of the New.²⁸ The new religion's connection with books provided an immediate breakthrough into the cultured mind of China which so highly prized learning. The Tang emperor himself invited the Persian into the imperial library and ordered him to begin translating his books into Chinese at once. The missionary as teacher is an honored, ancient model in Asia.

In closing, we must not be too quick in our criticisms of the patriarchs. They compromised, they vacillated, but they survived. They were shepherds who did not flee and leave the flock. They stayed at their posts and preserved a continuity of visible Christian presence in Asia, a church which survived for another thousand years. Even under the harsh limitations and persecutions of non-Christian governments, they faithfully continued to commission priests and bishops as missionaries south and east into Asia from Ceylon to China. And for one brief and glorious period in the 13th century, when a Mongol emperor sat on the throne of China, and a Mongol Khan drove the Muslims out of Persia, and a Mongol monk from the court of Kublai Khan was elected in Baghdad as Patriarch of Asia,²⁹ it seemed that the patience and the perseverance of 900 years of survival would be rewarded with a final continental triumph of the cross, an Asian church, with an Asian base, able at last to make its transforming mark on a continental Asian civilization. But when success turned to failure, the church in Asia turned again to its patriarchs to preserve the faith through many more centuries of persecution.

²⁸ P. Saeki, The Nestorian Documents and Relics in China, (Tokyo: Maruzen, new edition 1951), pp. 55, 52, 83, 86. Saeki notes the problems raised by this reference to the number of books as compared to earlier references to the Nestorian canon.

²⁹ See E.A.W. Budge, The Monks of Kublai Khan, (London, 1928), a popular English translation of Histoire de Mar Jabalaha, [Syriac], ed. P. Bedjan, 1888.

which of these ancient Asian models we may learn the most--the ascetic, the bishop, the teacher, or the patriarch? From which of these models did the Nestorian missionaries learn the most, and what did they learn from them that they should never have copied? Each model from the past has its own lessons of risk and opportunity both for the missionary present and for the missionary future. ^{only been pointed to some of} I have suggested the models, but the lessons have to be learned anew and in different mixes by each generation. Ultimate validity depends not on the model but upon how true the model is to its Lord, who is "the same, yesterday, today and forever," and who still says to those who follow him, "Go and make disciples of all peoples. Baptize them in the name of the Father and the Son and the Holy Spirit. Teach them to do all that I have commanded you. And lo, I am with you always to the end of time."

-- Samuel Hugh Moffett
 Princeton, N.J.
 June 16, 1987

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Modernizing and Mission

The Impact of Modernization/Westernization: The Missionary Implications

If this were to be a sermon I would take two texts: "Jesus Christ, the same yesterday, today and forever" (Heb. 13:8); and "Behold, I make all things new" (Rev. 21:5). But the subject given to me doesn't lend itself to sermonizing. It carries the jaw-breaking title: "The Impact of Modernization/Westernization World-Wide: The Missionary Implications". That is not only too much for a sermon, it is a frightening mouthful even for a lecture. Let me just call it "Modernizing and Mission".

The very fact that the original title was about "modernization-slash-westernization" indicates a perplexing ambiguity of terms which is bound to confuse any short treatment of the subject like mine today. Modernizing and Westernizing are soft sociological words, not precise scientific terms. They are a combination of four interrelated lines of the cultural development of modern western civilization: the intellectual, the scientific, the political, and the economic. If I may risk a generalization (which will be wide open to exceptions) the intellectual line of modernization began with the Enlightenment; the political with two contrasting strands, western colonialism and western democracy; the scientific with Newton; and the economic with the Industrial revolution. These are the roots of what I will call "modernizing".

I will further narrow the scope by taking Asia, not the whole world, as the context for my description of modernization. And for better focus, I will concentrate on what happened in Korea, where I find one of the most dramatic explosions of rapid, westernizing development anywhere in the so-called "undeveloped third world". Looking at Asia through Korea, I will be asking what happens to the world and to Christian missions when one small part of the world joins the mad race to catch up with other parts that seem to be ahead of it. Korea is not typical, but it is at least a concrete Asian example.

To begin with, let me admit freely to an irresistible Asian bias. I was born there and lived there most of my life: 18 years in north Korea under the Japanese, 2 years in Kuomintang China, 2½ years in

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communist China during the revolution, and 26 years in South Korea after the division. I was married in Korea, and my mother and father were married in Korea before me.

But it is not for those personal reasons that I choose to talk about Asia, but because I believe that Asia is the greatest economic, the greatest social, the greatest political, and the greatest missionary challenge in the world. What happens in Asia, whether in modernizing or missions, will affect the whole world and the whole church. Economic and socio-political developments have always had their religious and missionary implications, ever since the division of Israel in the Old Testament, or the rise of the Roman Empire at the beginning of the New Testament, or the reunification and dividing again of empire under Constantine at the turn of the Christian church's fourth century.

So also in our time, Asia's headlong rush to modernize is already changing the face of the world with immense consequences for Christian mission, for tomorrow's Asia may well be the center of the modern world, perhaps some day even of Christian missions, as Europe once was, and North America is now. Not today's Asia, but tomorrow's Asia, for Asia is changing fast. It has changed as much in two generations as the west changed in two hundred years.

The Patterns of Modernization

There is an island off the east coast of Korea where, at least up to six years ago when television disturbed its tranquility, there was a wheel (a bicycle wheel) in the local school museum. The island is so isolated and rises so steeply from the sea that there is no wheeled transportation there, and the islanders wanted their children to know what a wheel actually looks like. Yet not far away, just down that same east coast, Korea has built what has become the largest shipyard in the world, a huge, sprawling modern thing bigger than anything either in Japan or the United States. There they now assemble and weld together in one piece the biggest oil tankers yet made, larger than the Empire State building. The two are only a few miles apart, that island without a wheel, and the great shipyard, but they are separated by three revolutions. These are the very recent social revolutions of the third world, not to be confused with the historic revolutions of the 17th to

19th century that modernized the west, though of course they derive from them.

I'm not sure that Gunnar Myrdal, in his Asian Drama¹ describes these third-world modernizing revolutions in quite the way I will, but his analysis is what suggests it. In the last forty years much of Asia has passed through three wrenching and bewildering revolutions. The 1950s were the years of the first revolution: the revolution of rising expectations. The west was affluent, the east poor. The answer was modernization. But which way: capitalism, socialism or communism? Huge sections of Asia rejected the most typically western of those answers. capitalism, though we need to be reminded that all three were western patterns. All that Asia needed to catch up, it was told, was to do away with laissez-faire capitalism, and exploiting colonialism, and let modern national planning bring freedom and prosperity, preferably under the leadership of a Marxian elite (which very few Asians realized was not Marxianism but Leninism). At any rate, it didn't work.

So the 1960s brought in a second revolution: the revolution of falling expectations. Planning, central socialized planning, simply did not produce what was planned. As Gunnar Myrdal caustically noted, Asia has been more planned against than planned.

But now, that disillusioning collapse of dearly held hopes has begun to pass, and it appears that Asia may be entering another period, not so optimistic as the first revolution, and not so discouraged as the second. Asia may be on the verge of a third revolution: a revolution of reassessment. it is pausing to look back at the failures--the fall of Mao Tze-Tung's revolution in China, for example-- and the economic mistakes and misjudgments visible everywhere in the "second world" ever since Stalin. This third revolution is more pragmatic, less ideological. But Asia is still undecided. It is envious of the "first world", the non-communist west, but its envy is mixed with large doses of criticism, and it is not at all sure yet which road it should follow into the future.

¹Gunnar Myrdal, Asian Drama, 3 vols..

Turning points like this in history come rarely to continents, and when the continent is Asia it is no hyperbole to call it the greatest challenge of our generation.

Asia's very size is the most intimidating part of the challenge. It contains two-thirds of all the land area on the surface of the globe, and 60% of all the earth's inhabitants. By contrast, North America has only 6% of the world's population. Up until fairly recently the second largest country in Asia--not the largest China, but the second largest, India, had more people than the combined populations of Africa and Latin America put together.

Even in little Korea, which has had one of the most successful family planning programs in all of Asia, the population is still exploding, and in what is an ominous by-product of modernization, it is exploding fastest in the cities. Just how fast it is growing I suddenly realized when I saw a notice in the paper last year that Seoul, the southern capital, now has almost 10½ million inhabitants. That makes it the 6th or 7th largest city in the world by some counts. At that rate, Seoul may well have more people before long than the entire state of Pennsylvania (11 million). But what astonishes me most about that statistic is that I can remember my father saying that when he first set foot in Seoul in 1890, the city's population was given as not much more than 100,000. From 100,000 to 10 million in two generations!

But the most challenging single statistic I have come across concerning Asia's population, and its implications both for modernizing and for mission, is this. In the next twenty years, reported The [London] Economist², one billion Asian children will pass the age of 18. That means, he said, that one billion young people would be added to the industrially active age group in only twenty years, and one billion people is about ten times the entire existing manufacturing labor force of North America, Western Europe and Japan combined. And that means, he added, that "manufacturing will go east". Asia will become the industrial center of the world.

²N. Macrae, in The Economist, (London: May 7, 1977), p.

He may well be right. Again, Korea is an example. Japan has already drawn the industrial and financial center of world balance away from the Atlantic basin toward the Pacific. And Asia's "miracle four" as South Korea, Taiwan, Hong Kong and Singapore are sometimes called, are only about fifteen years behind Japan. If present trends continue, sometime in the near 1990s South Korea will outstrip both Great Britain and France in industrial production.

In only 25 years, since 1961, when devastated, agricultural South Korea was labelled an economic "basket-case" by American experts in comparison with North Korea, which had been industrialized by the Japanese colonialists, the south Korean "basket-case" confounded the experts, pulled itself together, learned how to use instead of misuse American aid, and not only caught up to but leaped far beyond the powerful but economically stagnant north. South Korea today is paying off its foreign loans; North Korea is defaulting. In the fifteen years between 1961 and 1975 South Korea achieved "the fastest export-led economic growth ever known by anybody. Its people are better fed, better clothed, better employed than ever before in their history".³ But not happier. And that is where the implications for Christian mission begin to demand attention.

Attitudes Toward Modernization.

In shifting from the foregoing rather triumphalist description of the modernization of South Korea, with its unintended but unavoidable undertone of suggestion that here is the model for the future of Asia, I do not want to fall into the opposite trap, a view that has paralyzed economic progress in vast reaches of the Asian continent. I cannot accept the simplistic half-truth, which is no better than a lie, that blames all Asia's economic ills on the invasion of capitalistic western materialism. After all, as Van Leeuwen wryly observed more than 20 years ago, "It is nonsense, of course, for the non-Western peoples to accuse the West of 'materialism', whilst themselves making every effort

³Ibid., p. 42.

to reach the same standard of living within as short a time as possible."⁴

Van Leeuwen's book, Christianity in World History, from which that quote comes, was a spirited defense of scientific, secularized western culture and of a large part of the process described here as modernization. His view was widely influential in the early 1960s and has been just as widely criticized ever since, particularly when misleadingly summarized by quotations out of context, such as:

"It is in the West that a human society has been transformed into the society par excellence. It is in the West that a civilization liberates itself--and with itself all other civilizations-- from provincialism and self-perpetuation and comes to grips with the question of the future of mankind."⁵

Van Leeuwen is not as uncritical of the West as that sentence would imply, nor does he confuse modernization with the kingdom of God. "Technological progress," he says, "has always borne the mark of Cain".⁶ But he unmistakably approves the symbiosis of Christian mission with westernization. They are "two branches of one and the same tree", he says.⁷ His thesis is roughly this. The expansion of western culture is irresistible and irreversible. Two things make it superior: its scientific technology has liberated it from the false supernaturalisms of the old religions of other cultures, and its Christian roots have kept it open to a meeting of the secular mind and the religious mind. Out of such a meeting of modern minds a global culture can emerge which will understand the equally authentic realities of the physical and the transcendent in the universe. No other religion will be able to stand against the reductionist secularizing of the modern mind; only

⁴ A.Th. van Leeuwen, Christianity in World History, (Edinburgh: Edinburgh House, 1964), p. 42

⁵ ibid., pp. 31, 400.

⁶ Ibid., p. 407

⁷ Ibid., p. 16.

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Christianity which is both religious and beyond religion, and which in large measure produced western culture, can properly mediate it, interpret it, purify it of the defects of its own limiting secularism, and prepare the world for its inevitable triumph. So the Christian mission in our time, he concludes, has as "one of [its] most urgent lines of Christian service", not to repudiate western modernization, but "to make ready, materially and spiritually, for the arrival of modern civilization".⁸

There is more truth in Van Leeuwen's book than some of his critics are willing to admit, but though the words are more true than false, the one-sidedly western tune with which he ties the words together jars in our ears as strangely outdated.

It is outdated in Asia because Asia rejects the "westernizing" of culture as a necessary concomitant of modernization; and in the west some of the arrogance of its triumphalism is fading into a new mood of critical intellectual reappraisal of the very roots of the modernizing process.

Let me begin with the Asian reaction, and again take Korea as my example. About the same time that van Leeuwen was hailing the expansion of the west as a new "Copernican revolution", a research group at non-Christian but prestigious Korea University in Seoul was preparing a sociological survey of Korean attitudes to modernization which sharply opposed identification of modernizing with westernizing. One of its first conclusions was that Korea is too nationalistic to be westernized, and does not intend to lose its national cultural identity. Of the 1500 professors and journalists which the survey singled out as national opinion makers, 57% declared that modernizing in Korea will have to be quite different from westernization; 38% conceded that though the two are similar, they are the same only "to some extent".⁹

The study went on to report that Korea's concept of modernization is overwhelmingly economic and technological. In this it

⁸See ibid., especially pp. 349-355; 400-424.

⁹Song-Chick Han, The Intellectual and Modernization: A Study of Korean Attitudes. (Seoul: Korea University, 1966), pp. 42-46 and Table 2, p. 180.

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would agree with van Leeuwen but carries his realistic recognition of the importance of this aspect of modernization to an uncritically exaggerated degree. Two-thirds of the Korean intellectuals polled asserted that the most important elements of modernization for Korea are technological and industrial development, raising the standard of living, and an expansion of the middle class. Only 6% considered "democratization" to be most important; another meager 6% placed raising the educational level first; and 13% placed greatest emphasis on rational and scientific life patterns."¹⁰

But it is in the survey's analysis of the relation of religion to modernization that it becomes most relevant to our own focus of interest: the implications of modernization to Christian mission. The survey was made by a non-Christian university, as I mentioned, one related neither to Christian missions nor to government. But it discovered that of the 1500 Korean intellectuals it had picked purely on the basis of their influence on national opinion, fully half professed some kind of religious faith, a far higher proportion, the editors said, than in the general population. Even more surprising, almost a third (31%) were Christian (24% Protestant, 7% Catholic). Only 11% were Buddhist, and 5% called themselves Confucian. At that time, in 1966, Korea was considered about 10% Christian and perhaps 20% Buddhist. The survey further revealed that two-thirds of all the respondents, 42% of whom professed "no religion", accepted the fact that religion has a positive contribution to make to modernization.¹¹

Not all religions. As the editors took pains to observe, the respondents were "very negative about the predominant traditional religions of Korea, i.e. Confucianism and Buddhism...but in view of the outstanding role of Christianity..."¹² they may be expressing a

¹⁰Ibid., pp. 39-42, and Table 1, p. 179.

¹¹Ibid., pp. 51-54, and Table 45, p. 212.

¹²The editors added here "and Chondokyo", a syncretistic indigenous religion combining elements of Christianity, Buddhism and Confucianism. But the survey's own statistics do not support this, and historically
(Footnote Continued)

generalized hope that religions in Korea, if properly led, can contribute to modernization".¹³ Incidentally, the journalists were significantly less religious than the professors, a fact which the editors attributed to the striking success of Protestant mission schools. Of the professors almost 40% were Christian, of the journalists only 22%.

The phrase "if properly led" in the sentence about religion's positive contribution to modernization in Korea is important for any conclusions which may be drawn about Christian mission in a modernizing world.¹⁴ It should be remembered that the Korean reaction described in the survey I referred to above is already 20 years old, and in those 20 years Korean intellectuals have become far more critical of western economic trends, and more concerned about democracy and human rights than that 1966 survey suggests.

But ultimately more globally important than any Korean reaction will be the critical reaction within the modernized west itself to its own modernization. This is a view that is drawing increasing attention to what has been called "our post-modern age".

Compare van Leeuwen's Christianity in World History with another book on the same subject, written twenty years later, and recommended as prerequisite reading for this conference, Lesslie Newbigin's Foolishness to the Greeks.¹⁵ Any such optimistic illusions

(Footnote Continued)

Chondokyo, though a part of Korea University's own roots, is no longer a national factor.

¹³Ibid., p. 53.

¹⁴Further discussion of this subject, impossible here, should include a comparison of Han's statistical survey with a larger series of more analytical and less statistical essays sponsored by Korea University: International Conference on the Problems of Modernization in Asia., 1965, (Seoul: Korea University, 1965); and a shorter, specifically Catholic survey, Korea: Perspectives on the Church in Modernizing South Korea, (Brussels: Pro Mundi Vita, 1971).

¹⁵Lesslie Newbigin, Foolishness to the Greeks: The Gospel and Western Culture. (Grand Rapids: Eerdmans, 1986).

as van Leeuwen's about the superiority of the west were knocked out of Newbigin when after forty years as a missionary to India he came back to inner-city Birmingham. Instead of "Can Asia be converted?", which was the usual missionary question, he found himself asking "Can the West be converted?". That was the pessimistic subtitle he gave to the original lectures at Princeton out of which his book was made, and he began with a devastating critique of the very culture which Van Leeuwen extolled. To van Leeuwen, westernization was Christianity's partner in mission. To Newbigin, westernization is the "missionary problem", and the West has become that sector of the globe which is very nearly most resistant to the gospel. Moreover the culprit is precisely the process of secular technologizing which the third world, like Korea, is now so eagerly pursuing.

In Newbigin's analysis (one in which he acknowledges his debt to Michael Polanyi)¹⁶, the Achilles heel of western scientific culture is its failure to recognize the limited validity of the inductive method in the search for universal truth. This "scientific method" is the foundation of all modern research and development, yet by itself it cannot discover the "Alpha and Omega", the beginning and the end purpose for which the human race is intended. The single most critical defect in that scientific world-view, says Newbigin, is that despite all its benefits which are incalculably great, it has left us in a world without purpose, and a world without religious truth. It has fatally separated "scientific fact" from "human values". What science says is true has become the modern world's "fact", verified by the inductive method, and accepted as public truth. But when ethics, or morality or religion says something is true, that is only a private judgment, and who can prove one person's judgment is any better than another's? There is no longer a recognized standard of right and wrong, nor is there left any more room in this world for Christian mission. If one culture's religion is as good as any other's, and probably better for that culture than an alien, foreign religion imported from the West, no distinctively

¹⁶See Michael Polanyi, Personal Knowledge: Towards A Post-Critical Philosophy, (Chicago: U. of Chicago, 1958)

Christian mission is necessary. That, all too briefly, is Newbigin's description of the popular "modern" world view of the culture of the west.

This is a very different world from van Leeuwen's. The song of the West has lost its harmonies, and its old-fashioned ideas of purposeful progress toward universal harmony have turned into a modern acceptance of dissonance which the tolerant liberal insists on calling peace.

But that whole world view is being called into question. My colleague, Diogenes Allen, Stuart Professor of Christian Philosophy here at Princeton Seminary, points to the coming of what he calls "The 'Post-Modern' Age", an age beyond the modernizations of "the Enlightenment". "The pillars of the modern world, erected during the Enlightenment, are crumbling", he says. He describes the four crumbling pillars as: 1) The illusion that we are living in a self-contained universe, whereas in fact, science has itself discovered that it cannot explain everything in its measurable universe by its own measurements. The concept of God, therefore, is no longer dismissed as being beneath intellectual inquiry. 2) The second pillar is the belief that reason can be the basis of morality and society. But a scientific universe is morally indifferent. None of the presuppositions of morality can be vindicated by reason, says Allen, suggesting Basil Mitchell's Morality: Religious and Secular (1980) for further reading on that subject. 3) The third pillar was belief in inevitable progress, an optimism sadly shattered by wars, depressions, the atom bomb and the rediscovery of evil. And finally, the fourth pillar is the belief that knowledge is inherently good. But science has proved by the visible results of its own technological achievements "that knowledge is not holiness". We are in a post-modern world, says Prof. Allen,¹⁷ and if so, this will have stupendous implications for Christian mission.

¹⁷Lecture notes from Diogenes Allen's presentations at the Princeton Institute of Theology, July 2, 1984. See his more extended treatment of these themes in "

Conclusion.

By way of drawing this to some useful conclusion, and preparing for the discussion that will follow, let me remind you of Newbigin's summation in Foolishness to the Greeks. Most importantly, he refuses to accept that the price of modernization is the "death of mission". You have read the book. I think I need only outline his seven-fold statement about the continuing urgencies of Christian mission in a Post-Enlightenment world. Essential for mission today to the west, and to the world, he says, are:

1. The recovery of a true eschatology, both public and private--a future for me and a future for the world, even after death;
2. The recovery of a Christian doctrine of freedom, as distinct from the secular concept of neutral tolerance;
3. A "declericalized" theology no longer the monopoly of professionals but infused with the vigour of the laity;
4. A radical critique of denominationalism;
5. A willingness to see our own culture through Christian minds in other cultures;
6. The "courage to..proclaim a belief that cannot be proved to be true in terms of the axioms of our society"; and
7. Lives of praise and love in response to the supernatural reality of the presence of God, and the joys of the community of faith. ¹⁸

Does this fit Korea? My Korea is not Newbigin's India. If anything, every year Seoul is beginning to look more and more like his Birmingham. But there are great differences which should alert us against drawing easy parallels from broad generalizations. As the church growth movement reminds us, modernization and mission have as many different faces as there are cultures and subcultures in a world which is no "global village" but far more like a global mosaic. How does Korea fit an analysis moulded by India and England?

Not too badly, but not too well, either. It fits best when the subject is modernization, though the great difference in the stages

¹⁸L. Newbigin, Foolishness..., pp. 134-150.

of modernization reached by the three countries must be closely noted. Britain is the most secularized and modernized, India the least, and Korea in the middle but moving westward fast. In terms of Christian mission, however, the correlation to Newbigin's analysis is less exact, yet curiously confirms his conclusions. Britain is most modernized, but I doubt that it is really more resistant to the Christian gospel than religious India. True, church membership is declining faster in Britain than in India, but I have yet to be convinced that Britain's secular materialism is more of a barrier to the spread of the gospel than India's religious materialism. India is still one of the three largest and most impermeable blocs of resistance to evangelism anywhere in the world, and the other two, Islam and the Chinese, are also in Asia. As for Korea, the vote is not yet in. All I can venture to say is that, as the Korean survey suggests, the race toward modernization has actually fueled the growth of the Korean church rather than dampening it.

How long that will continue, no one can tell. It may simply mean that in another twenty years we will find that Korea in the 1980s is still enjoying a fleeting touch of van Leeuwen's Indian summer of optimistic modernizing, but that when it catches up to Newbigin's Birmingham, if Korean Christianity has been too uncritically modernized, it must be ready for the religious winters of the secularized west. And then it had better read more Newbigin and Polanyi, and less van Leeuwen and Max Weber.¹⁹ Better yet, read more Bible. But Koreans are already closer to the Bible than most of the West, and in that, perhaps, is its best hope.

To Newbigin's conclusions, I would briefly add, from the Korea experience, these five observations:

1). Christian missionary evangelism must have greater social and intellectual content if it is to be both Christian and relevant in the modern world.

¹⁹Max Weber's The Sociology of Religion (Boston: Beacon Press, 1964) is properly negative, I believe, about Asia's traditional religions, but overly optimistic about ascetic, "scientific" Protestantism.

2). Christian mission in social action must relate itself more closely to Biblical theology and evangelism if it is not to repeat the mistakes of western modernization.

2). Christian mission must seek a better balance between church growth and Christian unity if it expects to have a Christian influence on society. Most of Asia's Christianity has little political weight because it is too small; but Korea's massive Christian community is losing its influence because it is too divided.

3). Christian mission must shed its "western" image, but need not uncritically condemn "modernization". Modernization does raise living standards and can, if it will, improve the lives of the poor.

4). And a final word. If there is one more thing I would recommend to the missionary in the modern age it would be this: keep the mission personal. Modernizing and westernizing are abstractions, and as the west has discovered, by themselves they do not bring happiness. So in this and every age, the Christian mission at its simple best is one person talking to another about what Jesus Christ has done and can do for us in this wandering, wounded world, and what hope is ours in the new world he has prepared for us.

"Jesus Christ is the same, yesterday, today and forever."

"Behold, I make all things new".

-- Samuel Hugh Moffett

Center of Theological Inquiry

Princeton, N.J.

October 30, 1987

PREFACE

Dr. Ben Song is founder and president of the All-Asia Evangelistic Association, with headquarters near Tacoma, Washington.

A good many years ago he was one of my students in the Presbyterian Seminary of Korea, in Seoul. Already in those days he was active in Christian work and witness to the rag pickers on the streets of that huge city, and to prisoners in its jails.

I am gratified to find that he has never lost his missionary vision for Asia. Even in America, since 1961, he began at once to work with Korean teenagers in the northwest, and among newly arrived Korean immigrants.

His most recent project, spurred by the reopening of the Chinese mainland to the world, is a ministry to the large Korean minority communities in Manchuria. It is estimated that there are as many as two million Korean Chinese in that corner of the continent between China proper, Korea and Soviet Russia. Working carefully within guidelines permitted by the Peking government, and relying on Korean-Chinese Christians with medical, teaching or dental skills, he plans by God's grace to spread farther into the heart of Asia the good news of the Saviour.

The names of some of the Association's Board of References are enough to inspire confidence in its credibility: Dr. Kyung-Chik Han, founder of the famous 50,000 member Yongnak Presbyterian church in Seoul; Dr. Dai-Sun Park, a Methodist bishop, and former president of Yonsei University, and the Rev. Jec-Il Pang, once a Korean missionary to China, and more recently a moderator of the Presbyterian Church of Korea.

Samuel Hugh Moffett
Henry W. Luce Professor of Ecumenics and Mission, Emeritus
Princeton Theological Seminary

Speakers Announced for Advent Series

Speakers have been announced for the annual Wednesday Advent services at First Presbyterian Church, 709 S. Boston Ave. They include the Rev. David McKechnie, on Wednesday, Dr. B. Clayton Bell on Dec. 9, and Dr. Samuel H. Moffett on Dec. 16. Services begin at 12:05 p.m.

McKechnie is a former associate pastor at Tulsa's First Presbyterian, and now serves as pastor of one of the fastest growing churches in the Presbyterian denomination, Grace Presbyterian in Houston, Texas.

A native of Ottawa, Ontario, Canada, McKechnie was naturalized as a citizen of the U.S. in 1972. He joined the staff of the Tulsa church in 1968 where he served until 1975 when he assumed the pastorate of St. Andrews Presbyterian Church in Beaumont, Texas. He went to Grace Church in 1981.

Bell has been pastor of Highland Park Presbyterian Church in Dallas, Texas for 12 years. The largest congregation in the denomination, it has more than 8,000 members.

He was born in China where his parents were medical missionaries for 25 years. He served as a student assistant evangelist for the Billy Graham New York Crusade of 1957 and was ordained in 1958. Bell holds a doctor of divinity degree from Gordon-Conwell



Rev. David McKechnie



Dr. B. Clayton Bell



Dr. Samuel Moffett

Theological Seminary in Boston, Mass.

Moffett is a member of the Center of Theological Inquiry, Princeton, N.J., and Henry W. Luce Professor of Ecumenics and Mission Emeritus at Princeton Theological Seminary. Moffett, who was born in Pyongyang, Korea,

received degrees from institutions in Seoul, Korea, and Peking, China. He also has a Ph.D., from Yale University.

While in Korea, Moffett was a professor of the Presbyterian Theological Seminary of Korea, and director of Asian Center for Theological Studies and Mission.

He is considered an outstanding statesman concerning mission to the Third World.

First Presbyterian will again serve lunch for clergy and other special friends following each of the Wednesday services. Seating is limited and reservations are required.

The ASM 15th Annual Meeting

“Forecasting the Future in World Missions”

The 15th annual meeting of the ASM was held at the University of Pittsburgh, June 19-21, 1987. The conference theme was "Forecasting the Future in World Missions." Wilbert Shenk traced the trajectory from the year of the ASM's birth in 1972 in an essay titled "Mission in Transition," which saw Eurocentric history dissolve, bipolar (USSR vs. USA) history arise briefly, then overrun by polycentric history with its penchant for localism, ethnicity, and homemade do-it-yourself theologies. The new era is already in operation, but the missiological guild has not gotten very far in working out a theoretical framework. So, ASM members, back to the workshop.

The first keynote speaker, David B. Barrett, dazzled the audience with alternate pictures of "Future Faces of Mission" *vis-a-vis* the cosmic scenarios painted by the professional futurists. Subsequent discussion of his projections --from *homo galacticus* to the death of all the stars --pursued the theology implicit in extrapolating futures from the present, and weighed the distinctions between a future comprehended as the ongoing of what's now going on, and a future marked by what's coming in. These respective futures, one shaped by "going," the other by "coming" (*futurum* and *adventus*, as second keynote, Sr. Janet Richardson, CSJP, called them), like the old



Joseph R. Lang, MM



Samuel H. Moffett



and new creation, have the same God as Lord.

On this cornerstone Sr. Janet built a mission for the 21st century: 1) Articulate the Christian Gospel as resource for interdependence; 2) Work out the grounding for Jesus' prioritizing person-dignity in an ever more massive mass humanity; 3) Conscientize the world population to realize itself as one people of God with differing modalities and various styles.

Ted Ward, in one of two wrap-ups, drew three caveats and three counsels from our three days of forecasting world mission futures:

1. Rational planning is the basic given, but dis-

continuities are the major shapers of the new in history. The God of the Gospel majors in discontinuities.

2. Conscientized people push for more information. But more and more finally leads to overload, which frightens and sears the conscience. The Gospel continues to be good news for terrified consciences.

3. Today is the day that shapes the future, yet preoccupation with futures can lead to ignoring the present, which, says Jesus, has sufficient trouble for just that one day. Not until a person says: "I am going to have to change," will significant future change occur.

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Candid Camera at the Conference

1987-88 ASM Officers

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EDITOR OF MISSIOLOGY: Ralph R. Covell, Denver Conservative Baptist Seminary, Box 10,000, Denver CO 80210 (303-761-2482).
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CHAIR OF 1988 PROGRAM COMMITTEE: Joseph R. Lang, MM, U.S. Catholic Mission Association, 1233 Lawrence St., NE, Washington DC 20017 (202-832-3112)



Above left: Ralph Winter, irrepressible pioneer in the ASM, stretches the imagination of the conferees with the magnitude of missiological futures. Above, third from left: Charles H. Germany, along with Ted Ward, pulls many loose ends together in his end-of-the-conference wrap-up. Right: David M. Stowe, Executive Vice President emeritus for United Church Board for World Ministry, presents a "mission executive's perspective" in his paper to the assembly on "Theology for the Future of Mission." So animated is the ensuing discussion that Charles West (right) comes to the podium to express his dissent as David ponders what to say next.



Above: Wilbert R. Shenk, now in his ninth year as the society's Secretary-Treasurer, graced the membership with his meticulous 47-page history of the ASM's first fifteen years, *The American Society of Missiology 1972-1987*. His gaze shows a meticulous Mennonite upon first hearing that a magisterial Lutheran has been voted in as newsletter editor.



Right: Timothy Kiogora, Kenyan Methodist pastor, addresses the assembly with a proposal for a missiology based on the third article of the creed, "The Holy Spirit is under-used for missiological theology, whereas in Africa (and elsewhere in global Christianity?) the Spirit moves mission with power and conviction."

Charles Forman Honored



Charles West Charles Forman

To honor Charles W. Forman, touted as an exemplar of Yale's commitment to "academic excellence, concern for human needs, and the 'learned ministry,'" Yale Divinity School has set up the "Charles W. Forman Scholarship Fund," an endowment whose income will provide educational grants to third world students. Chuck Forman, along with Charles West of Princeton, both now approaching retirement, have charmed and challenged the society and missiological cause year after year. Until Princeton takes the hint for its treasured teacher/scholar, Yale alone bids ASM members to honor Charles I with gifts to the Forman Fund. Address: Yale Divinity School Development Office, 409 Prospect St., New Haven CT 06510. Telephone: 203/432-5558.





Memento Mori

Memento mori came for all at the annual meeting with the news of Orlando Costas' cancer affliction and the grim prognosis attending it. The summer months have brought Orlando a roller-coaster series of descents and ascents into and out of

the depths. At present (late October) Orlando is in his own home. The photo (above) of Orlando Costas in conversation with Fr. Tissa Balasuriya of Sri Lanka, was taken at the I.A.M.S. conference in Zimbabwe, January 1985.

DR. COSTAS DIED NOVEMBER 5



Sr. Janet Carroll, MM

Sr. Janet C. Carroll, MM, was recently honored with the highest award in the Roman Catholic church for her eight years of distinguished service as a member of the Vatican delegation to the United Nations. Her work has been to track social and humanitarian issues at the UN and keep first-hand information flowing to the Vatican. The award medal, *Cross pro ecclesia et pontifice*, was presented July 7 in the context of a special eucharistic liturgy in New York with Vatican Secretary of State Casaroli presiding. Congratulations, Sister Janet! This fall she begins a graduate program at Yale University in International Relations.

Association of Professors of Mission

The Association of Professors of Mission (APM), erstwhile antecedent of ASM and continuing conference partner, met two days prior to ASM. Major papers were presented on history of teaching missiology and the substantive content of the discipline by William Richey Hogg and James A. Scherer, respectively.

Honored by the APM with *Certificates of Recognition* "for contributions in scho-

larship, teaching, and support of Christian Mission Studies" were E. Luther Copeland, William J. Danker, Richard H. Drummond, Charles W. Forman, Arthur F. Classer, William Richey Hogg, Norman A. Horner, J. Herbert Kane, and Samuel H. Moffett.

New officers for the APM are: President, Darrell L. Whiteman; Vice President, Steve Bevans, SVD; and Secretary-Treasurer, Dana L. Robert.

Overseas Ministries Study Center

The Overseas Ministries Study Center (OMSC) marked the relocation of its program from Ventnor, New Jersey to New Haven, Connecticut with a service of dedication on October 5.

Bishop Lesslie Newbigin, Birmingham, U.K., brought

the dedicatory message. Dr. Gerald H. Anderson, founding president of the ASM and director of OMSC, presided. A number of ASM members, including president Joseph R. Lang, MM, were present for the occasion.

Note to ASM members:

Please send your news for the next newsletter to the Editor,

Edward H. Schroeder
47 Aberdeen Place
St. Louis, MO 63105
(314) 863-6381

Neely a Division

... was not crucified because he said "Behold
the likes of the Jews, how they grow."
But he said, "Behold the leaders as he taught
how they steal."

... said. "Because he said 'Behold I am
the light of the world.'"

Sam Moffett



**DIVIDED
CHURCHES**

**COMMON
WITNESS:**

**AN UNFINISHED
TASK FOR U.S.
CHRISTIANS
IN MISSION**

September 27-
October 3, 1987
Mercy Conference Center
Madison, CT.

Sept. '87

An Ecumenical Mission Consultation co-sponsored by the U.S. Catholic
Mission Association and the Division of Overseas Ministries of the NCCCUSA

MESSAGE _ INTRODUCTION (first draft)

We write as Christians ^{who call in} coming from ~~widely~~ separated traditions - Catholic, Protestant and Orthodox -- ~~divided~~ ^{are} ~~but~~ drawn together by a deep concern for the future of the Christian world mission.

There ~~are~~ ^{are} ~~of us~~ who ^{so of us} for seven days ^{struggled} have wrestled with intense ^{ly} concentration in a Consultation on "Divided Churches/Common Witness:

An Unfinished Task for U.S. Christians in Mission." We are grateful to the U.S. Catholic Mission Association and the Division of Overseas Ministries of the National ~~Christian~~ Council of Churches ^{of Christ (USA)} for providing [^] this opportunity for free discussion at the Mercy Conference Center in Madison, Connecticut.

With respect for our differences, ^{grateful for} for we are still ~~loyal~~ to our traditions, and ^{celebrate} to the diversities we find within each tradition, ^{In spite of the differences} we long to find ways to practice the unity in Christ which is ^{God's} his gift of grace and which we ^{recognize in each other but have difficulty in defining.}

^{We} We cannot pretend to have found a sure way to distinguish valid diversity from invalidating division; ^{which is} ~~recognize in each other, but~~ ~~have difficulty in defining.~~ We are committed, nevertheless, to a continuing search for means of cooperation that will make our unity visible and our missions of witness and service credible to the torn world into which our One Lord sends us.

- Sam Ruffett
Ecumenical Mission Consultation
Madison, Conn.
Sept. 29, 1987 - Oct 4

M E S S A G E

We write as Christians drawn together by a deep concern for the future of the Christian world mission. For seven days, 90 of us from separate traditions have struggled intensely in consultation on the theme "Divided Churches/Common Witness: An Unfinished Task for U.S. Christians in Mission." We are grateful to the U.S. Catholic Mission Association and the Division of Overseas Ministries of the National Council of Churches of Christ (USA) for providing us with the opportunity for open discussion at the Mercy Conference Center in Madison, Connecticut.

We have worshipped together daily, searched the Scriptures, and shared in a rich Christian fellowship. We have heard recounted for us the history and context of U.S. mission work: Orthodox, Protestant and Roman Catholic, and we have reflected on our common and divergent hopes for the Church's mission in the world. We are grateful for the presence - limited though it was - of representatives of significant sectors of current evangelical Protestant missions and we affirm with them the urgency of proclaiming the Gospel to all nations.

We search for renewal in Christian mission in a world deeply divided by a multitude of barriers, a world threatened by nuclear and ecological disaster, a world where injustice and profound suffering are the daily lot of large sectors of the earth's population. In such a context we confess that we have not been sufficiently faithful to Jesus Christ in responding to the painful realities of the contemporary world.

We are grateful for all our traditions mean to us. We long, however, to find ways to put into practice the unity in Christ which is God's

gift of grace, a grace which we recognize in each other. We are still searching for ways to distinguish valid diversity from divisions which invalidate our witness. We are committed to a continuing search for means of cooperation that will make our unity visible, our witness faithful, and our service effective.

Four Sectors discussed Themes of Common Concern in Mission:

1) Gospel and Western Culture

Crucial for the mission of the Church of Christ to this age is the call to challenge certain assumptions of Western society. We acknowledge, therefore, the need for theological dialogue among Orthodox, Protestant (inside and outside the National Council), and Roman Catholic churches on issues fundamental to the encounter between Gospel and culture. This discussion will focus on our mission within Western culture. We also need to learn from and include other than Christian believers, as well as Christians from other cultures, in our analysis and critique.

Our stereotypes and caricatures of one another continue to divide us. Our facile affirmations of diversity and our competitive activism reinforce the separateness of our mission agencies and programs.

2) Solidarity with the Poor

In a world in which the majority of the people are poor, oppressed, and marginalized victims of economic exploitation, racism, sexism, militarism and other forms of oppression, solidarity is critical. The poor, likewise, are a witness to judgment on and challenge to the Church and societies. As we seek to serve the poor, Christ meets us in blessing.

The most precious gift we share with the poor is the good news of the Gospel. Our experience and our faith teach us that standing in solidarity with the poor includes costly reconciliation, prayer, presence, proclamation, personal acts and lifestyle, and corporate action for justice. We differ in our analyses of the causes and ways of alleviating poverty, and we differ regarding the use of violence as a means of countering institutionalized oppression and of bringing change. We are united, however, in the importance of solidarity as an expression of Christian mission in empowering the poor through proclamation and action. This includes working for change in our attitudes and public policy.

3) The Church and God's Reign

We have benefitted by the documents of mission and unity, such as *Common Witness*, *The Ecumenical Affirmation*, *Evangelical-Roman Catholic Dialogue*; produced by the World Council of Churches, the Vatican Secretariat for Promoting Christian Unity, the Lausanne Committee and our various communions. We see these as signs of reconciliation. We share a vision of mission based on a biblical theology of the reign of God. In the articulation of that vision, however, we acknowledge differences of understanding regarding the missionary implications of ecclesiology, sacraments, and ministry. Our mission task can be enriched by further reflection on convergences in faith produced in ecumenical dialogue. Convergences in theology enhance our common witness, as do dialogues on the theological basis of mission.

4) Interfaith Relations

Participation in God's Mission and the

realities of the contemporary world compel us to share life with persons and communities of other faith traditions. We agree that dialogue with other faith traditions is grounded in our Trinitarian faith and mutual respect. It is an authentic ministry of the Church, and an opportunity for enriching our own faith. While we remain divided in some of our understandings of revelation and salvation as related to other faiths, we all see the need for sharing with our neighbors out of the love God has given to us in Jesus Christ.

As we seek to move forward in our collaboration in common Christian witness, we commit to the sponsoring agencies and to their constituencies the recommendations in the sector reports.

We stand before the ever present judgment of God in proclaiming the Crucified and Risen Christ for the salvation of the world. The differences of our histories, motivations and hopes have been as enlightening and enlivening in Christ as have been our common aspirations for service to God's reign and the unity to which we are called by the power of the Holy Spirit. The urgency of our calling reflects the joy to which we are invited in the Lord.

4. Section 3, in Ecumenical Mission Consultation: "Divided Churches/Communion Witness: An Unfinished Task for U.S. Churches in Mission"

R.C., Conciliar, Evangelical, Orthodox in Mission

Sept. 29, 1987

Madison, Conn.

III. 3 Sam Moffett (personal statement).

CHURCH

I believe in the Church, the family of God, a fellowship of sinners, repentant and saved by the grace of God and faith in Christ, one Church divided by ^{our} human failures but chosen by God to serve Him for the blessing of the world. Its marks are faithfulness to the Word incarnate and the word canonical, the use of the sacraments and acceptance of the disciplines, personal and social, of the Kingdom.

MISSION

I believe in the mission of God, the missions of the church and the responsibility in mission of His people. God's mission is to bring in His Kingdom, ~~through the Son~~. The church's mission is obedience to the King, Christ. My mission is to witness to Christ and His Kingdom, to spread the good news of His coming, and to prepare for the coming of His Kingdom by all compatible means, anywhere in the world to which I am sent, to anyone who will listen.

KINGDOM

I believe in the Kingdom of God which has come, is coming and will come. It is God's rule over all history; it is a growing presence in the church; and its final consummation in what Holy Scripture describes as the return of the "Son of the World".

Sept. 1987

CREW STARTS JULY 15TH !!! Christian Recreation Every Wednesday will begin Wednesday, July 15th and run through Wednesday, August 19th this year. CREW is open to all youngsters in the community and will feature a different activity each Wednesday between 9:30 am and 11:30 am. Our gathering place will be Rockford City Park at 9:30 am. Activities for July: July 15 - Crafts Day. Please bring \$1. for each child if possible to cover craft material.



July 22 - Swimming Day. The O'Connell's are once again opening their pool for us. Thanks!

July 29 - Sports Day at Park. Junior Olympics with races, relays and games for all ages!!!

AVENUE - REGISTER !!

Church camp is upon us! Rockford will have a good representation at Trinlow with these kids already registered: Joshua Currie, B. J. Jared, Arthur Holt, Crystal Charleston, Shannon Salisbury, Danna Jared, Julie and Lori Cammack, and Steve Stevens.

There is still room for more if you sign up soon. Pastor Ron will be leading a ni school camp one week.

SOFTBALL Games for July:

- RUC vs Audubon Park (there) - July 6
- RUC vs St. Joseph's (Freeman H.S.) July 13
- RUC vs Greenluff (Freeman H.S. - July 20

The year-end League tournament will be in Rockford (Freeman H. S.) on July 25. Come out and cheer on the home team to victory!

CHURCH SCHOOL LIBRARY GIFTED

Mileen Hoffert has presented the church school a new children's book "Korean Days" which she has written. It is illustrated by a Korean person and was published in that country. The book has proved quite popular, being in its second printing.

Mileen is the oldest of the Glen and Margorie Flower family and was reared in Rockford. After graduation from U. of W. she attended the Presbyterian university in Princeton, N. J. There she met her husband, Dr. Samuel Hoffert, and they spent many years on the Korean mission field. They now live in Princeton where both have taught at the Seminary, and they will be retiring there.

We deeply appreciate your gift and your continuing interest in the Rockford church, Milen!

SUNDAY, JULY 19,

Pastor Ron will be attending the Cooperative School of Christian Missions at North College.

Pastor David Cole will be filling the pulpit for our worship service. It is expected that he will be baptizing Rebecca Margaret, baby daughter of Len and Virginia Hickman of Pullman. She is the youngest grandchild of Della and Dale Hickman.

Coleen will be here with David. Let's come and say "hello" to the Luns again.



GUEST SPEAKER

PICTORIAL DIRECTOR Over 45 families had pictures taken or furnished one for the project. It is hoped that a few more will yet be added. You will be notified when the proofs are here for your approval. It will probably be about four or five weeks.

Thanks to all who took time out to come for a sitting in this busy season.

We also thank the workers: Maria Jared, Carol Holt, and Doris Johnson who did the phoning and sent you cards to remind you of appointments, and to those who worked with the photographer, recording personal info. on cards to keep everything correct: Grace Lerner, Florence Wolf, and Charlie Miller.

The photographer appreciated the assistance of those who helped him set up and then reload all his equipment again after the picture-taking sessions.

Catch the Spirit

504 1487

Dear Friends;

For my Pastor's Paragraph this month I would like to share with you some remarks by Bishop Talbert at Annual Conference, held June 17 - 21, 1987 at the University of Puget Sound.

"There are encouraging movements taking place in our midst!" Bishop Talbert declared in his episcopal address which opened annual conference. Signs of vitality the Bishop celebrated included:

- * New programs to support congregations such as the vitalization program and the study of congregations in limited population areas;
- * Special programs to foster a deepened commitment to mission and Christian education;
- * A creative and flexible model for new church starts;
- * New possibilities for the development of ethnic ministries through shared facilities;
- * New efforts to assist the process of pastoral changes such as the Pastoral Transition Workshops and efforts to remove the secrecy of the appointment process;
- * The work of the 2000 & Beyond Committee, in which lay and clergy at the grassroots level have been doing fresh and creative thinking about the future. This is a priority in our conference along with the priorities of "developing and equipping leadership to move us into the future" and "developing structures to bring resources to places of opportunity."

I left Annual Conference this year excited about the ministry of the United Methodist Church. Great things are happening worldwide. So often we only hear about the controversy over issues that come out of conference, but in fact we are a church in ministry. In the Pacific NW Conference there are 239 pastors assigned to 240 churches. There are 58 clergy appointed beyond the local church, including conference staff members, university and seminary faculty, missionaries, military and hospital chaplains, pastoral counselors, and those serving in social service institutions and other specialized ministries.

Hope and excitement about these emerging trends and future possibilities opening to our church through our programs and people in ministry and mission characterized the Bishop's entire address and the conference. He concluded, "The future is unlimited - - filled with great potential and great possibilities."

Yours In Christ

Pastor Ron



CONFERENCE AID The Pacific NW Conference has awarded the Rockford church a grant of \$400 for our community outreach and food bank programs associated with the rural economic crisis.

This is another example of how our United Methodist connectional system works in responding to needs around the conference. We will be brainstorming for ideas of good ways to put this grant to work in our community. Your ideas will be welcomed.

Ready, Willing, Able -- Our offerings have just about kept even with our immediate needs. If we can continue this rate of giving through the busy summer months of harvest, vacation time, etc., we should be ready to begin fall activities with a balance on hand.



Sam Moffett

COVENANT FELLOWSHIP OF PRESBYTERIANS
AND
PRESBYTERIANS UNITED FOR BIBLICAL CONCERNS

**PRESBYTERIAN CHURCH (U.S.A.)
199th GENERAL ASSEMBLY**

Biloxi Hilton - Emerald and Crystal Rooms

Breakfast - June 14, 1987

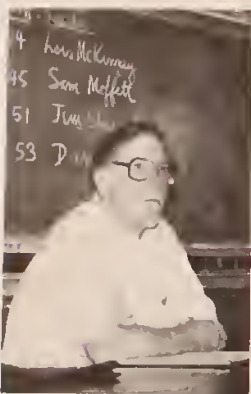
- WELCOME and BLESSING:** — The Rev. Walter Ungerer, Pastor
First Presbyterian, Kokomo, Indiana
President, PUBC
- BREAKFAST:** "The Wholesome Buffet"
- INTRODUCTION OF THE HEAD TABLE AND SPECIAL GUESTS:**
— Dr. Ungerer
- A WORD FROM THE
EXECUTIVE DIRECTORS:** — Dr. Matthew McGowan, CFP
The Rev. Matthew Welde, PUBC
- PRESENTATION OF
THE BELL-MACKAY PRIZE:** — Dr. B. Clayton Bell, Pastor
Highland Park Presbyterian Church,
Dallas
- RESPONSE BY THE LAUREATE:** — Dr. Samuel Hugh Moffett
- PRESENTATION OF
THE LYDIA AWARD:** — Dr. Ungerer
- INTRODUCTION OF
THE SPEAKER:** — Dr. M. Douglas Harper Jr., Pastor
St. Andrew's Presbyterian Church,
Houston
President, CFP
- ADDRESS:** "THE CALL TO PEACEMAKING"
Dr. Richard G. Hutcheson Jr.
- CLOSING PRAYER:** — Dr. Harper

June 14, 1987

AMERICAN SOCIETY OF MISSIOLOGY

Missiology An International Review Continuing Practical Anthropology

ANNUAL MEETING 1986



▲ Charles R. Tabar, 1986 president, presides over a plenary session which dealt with reports from discussion groups. Tabar is professor of World Mission at Emmanuel School of Theology, Johnson City, Tenn.

▶ Participants share a lighter moment during the banquet and presidential address. At the head table are from left, Richay Hogg, Arthur Glasser, Wandall Balaw and Sr. Janet Carroli, MM—all former presidents, Wilbart Shank, ASM secretary-treasurer, and Batty Tabar. Charles Tabar's presidential address, "The New Testament Language of Quantity and Growth in Relation to the Church," appears with two of the keynote addresses in *Missiology*, October 1986.



◀ Sr. Joan Chatfield, MM, chairs the ASM Board of Publications, whose responsibilities include *Missiology*, the ASM/Orbis book series, and special publishing projects. Chatfield is academic officer and executive director of the Institute for Religion and Social Change, Honolulu, Hawaii.



◀ Efiog S. Utuk, ASM member, is an ordained minister of the Presbyterian Church of Nigeria and a Ph.D. candidate in Missions, Eccumenics, and History of Religions and a Teaching Fellow at Princeton Theological Seminary, N.J.

▶ Paarl L. McNall, professor of Mission and Global Christianity, Virginia Union University School of Theology, Richmond, chats with Jaan Stromborg, Geneva, Switzerland, associate editor of *International Review of Mission*



◀ Samuel Escobar punctuates a statement in his address, "Recruitment of Students for Missions." Escobar is professor of Missiology at Eastern Baptist Theological Seminary, Philadelphia, Pa.



New in *Missiology*: "Selected Annotated Bibliography of *Missiology*," and "Books Received on *Missiology*." Each issue lists "Essential Books on *Missiology*" for a \$100 budget, and "Important Books on *Missiology*" for an additional \$200 budget. Upcoming themes: Futurology, Latin America, Women in Mission.

"I believe you will agree with me that our material is on the cutting edge of world mission and will keep you informed on those matters most necessary in your intellectual growth and missionary practice."

Ralph R. Covell,
editor, *Missiology*

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◀ From left, Wilbart R. Shank, Elkhart, Ind., and Christopher Smith, Dundee, Scotland, review a writing project over breakfast.



◀ Andrew Walls, professor from Aberdeen University, Scotland, visits with guest speaker Fr. José Martins, from Brazil.

▶ Charles Van Engen, foreground, Western Theological Seminary, Holland, Mich., and others enjoy a break.



▶ Dana L. Robart, assistant professor of International Mission at Boston University School of Theology, adds her vote of confidence for new ASM President, Samuel H. Moffatt, Princeton, N.J.



▶ Mission books got the attention of from left, Robert VonOayan, Clifton, Va., Maurice Smith, assistant director, Interfaith Witness Department, Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., and Edward Lakunza, pastor in the Presbyterian Church in The Cameroun and a doctoral student at Lutheran School of Theology, Chicago.



We are...

the American Society of Missiology, founded in 1972, seeking to bring study and reflection of theological, historical, social, and practical questions to bear on policy and strategy in missions of the Christian church, and to promote fellowship, cooperation, mutual assistance, and information exchange among the individuals and institutions engaged in mission activities and studies.

The Society, in addition to the exchange through the annual meeting, publishes the quarterly journal, *Missiology: An International Review* Continuing *Practical Anthropology*, and a monograph series in association with Orbis Books.

Join us!

AMERICAN SOCIETY OF MISSIOLOGY,
BOX 1092, ELKHART, IN 46515-1092

Missiology

Who?..



▶ Reunited at the American Society of Missiology annual meeting, June 20-22, 1986, on the 42nd anniversary of their appointment as missionaries, are Samuel H. Moffatt, Harry Winters Luca Professor of Ecumenics and Mission at Princeton Theological Seminary, Margaret Flory, Stony Point Center, N.Y., and Charles W. Forman, professor of Missions at Yale University Divinity School.

The Dimensions of Need

450 million people are physically hungry, without bread in this world. 3000 million (3 billion) are spiritually hungry, without the bread of life, Jesus Christ. As we learn to love our neighbors, the 450 million who are starving with a hunger we can see every night on TV, and try in every possible way to serve them, how can we "pass by on the other side" the 3000 million who have not yet found Christ as the bread of life?

Sam Moffett

Keynote Challenger:

Dr. Samuel Hugh Moffett

Dr. Samuel Hugh Moffett, Professor of Ecumenics and Mission, Emeritus, Princeton Theological Seminary. Son of pioneer Protestant missionaries to Korea. Educated at Pyongyang, Korea; Wheaton; Princeton; Yale; Peking, China; Cambridge, England. Missionary-educator in China and Korea for 30 years. Author and lecturer (*Wher'er the Sun, The Christians in Korea, Joy For an Anxious Age*, co-authored with wife, Eileen; *The Biblical Background of Evangelism, Asia and Mission*, and *First Encounters: Korea 1880-1910.*)



Be Challenged!

FRIDAY, APRIL 3, 1987

- 9:30 A.M. Mission Emphasis for Day School and Mediative School
- 10:00 A.M. Prayer Intercessor Coffee—Room H020
- 11:00 A.M. Friday Fellowship—Elliott Hall
- 6:00 P.M. Family Dinner Honoring the Missionaries—Elliott Hall
- 7:30 P.M. Opening Mission Service with Dr. Sam Moffett—Sanctuary *"Good News from Korea: We Are King of the Mountains I Can Do All This"*

SATURDAY, APRIL 4, 1987

- 7:30 A.M. Family Mission Breakfast—Elliott Hall
- 9:30 A.M. Run-For-Missions—Starting West Side of Hunt Building
- 6:30 P.M. Pot-Luck Suppers in Homes—Check MY CHURCH for Details

SUNDAY, APRIL 5, 1987

- 8:00 A.M. Worship Service—Dr. Sam Moffett—Sanctuary *Clay Pots*
- 9:30 A.M. Worship Service—Dr. Sam Moffett—Sanctuary
- 9:30 A.M. Church School Classes with Missionaries
- 11:00 A.M. Worship Service—Dr. Sam Moffett—Sanctuary
- 11:00 A.M. Church School Classes with Missionaries
- 5:30 P.M. College Dinner
- 5:30 P.M. Junior High ROCKS—Dinner — Youth Room
- 6:00 P.M. Senior High TEAM—Dinner—Currie Hall
- 7:00 P.M. Keynote Mission Service—Dr. Sam Moffett—Sanctuary *"More Than Congress"*
- Reception Following the Service—Elliott Hall

MONDAY, APRIL 6, 1987

- 10:00 A.M. Circle Meetings and Luncheons
- 1:30 P.M. Circle Meetings
- 7:30 P.M. Circle Meetings—Young Professionals

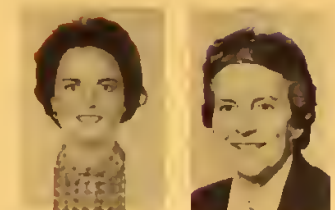
TUESDAY, APRIL 7, 1987

- 10:00 A.M. Circle Meetings and Luncheons

Our Team of Challengers:



Al and Anna Jo Adan,
Missionary candidates



Nina Sanders,
Missionary candidate

Eileen Flower Moffett
KOREA



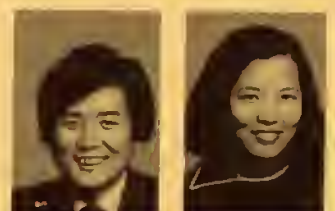
Bob and Martha Camenisch
BRAZIL



Winton and Kitty Enloe
JAPAN



Walt and Nancy Hull
ZAIRE



Sukhyung and Choonhae Lee
KOREA



Lardner and Mollie Moore
JAPAN



Bill and Carroll Swanson
ZAIRE

S MISSIM WOW '87

*the Challenge
of the Impossible!*

Highland Park Presbyterian Church
World Outreach Week 1987-April 2-6

Highland Park Presbyterian Church
3821 University Blvd.
Dallas, Texas 75205



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"I can do all things through Christ who strengthens me."

Phil. 4:13

World Outreach Week has a twelve year heritage as the time each spring when HPPC members, families and friends focus on our Lord's Great Commission to His church in Matthew 28:18-20. It is a time for:

Inspiration—Three messages by a renowned missions leader on Friday evening, Sunday morning and evening.

Fellowship—Visits with missionaries who share their lives, faith, experiences, hopes and needs, and with members who are preparing for missionary service. They meet with classes, groups and members individually.

Participation—Opportunity to aim prayer together with gifts of time, talent and money to mission work approved by the Session's World Missions Committee. Such gifts are beyond and separate from the church budget and Fall pledge program.

Sitz im Leben

A Community Publication of Princeton Theological Seminary

Vol. IV, Issue 4

S. U. M

May, 1987



Over 120 runners sprint off the starting line in the annual 10K World Hunger Run, Saturday, May 2. M.Div. senior Simon Steer ran away from the pack to win the event in a time of 34:41. Seminarian Doug Horne was fourth. Nora Hendricks, a local runner, won the women's division in 39:45. The run raised over \$1,000 for the Trenton Soup Kitchen and CROP.

'87-'88 SGA representatives elected

Five of the six Student Government Association representative positions for the 1987-88 academic year were decided by ballot Thursday, April 30. The middler class representative slot was decided in a runoff last Wednesday after Judy Middleton and Ken McGowan received the same number of votes in the first go-around.

Sarah Richardson, a middler from Salem, Oregon, was elected to the senior class representative position for the upcoming year. The three at-large positions went to C. Anne Gorman, a junior from Dallas, Texas,

Dan Russell, a junior from Warren, Ohio, and Eliseo Valdez, a junior from San Antonio, Texas. Matthew Robinson, a junior from McPherson, Kansas, will represent the married students.

A junior class representative will be elected in the fall. The 10-member SGA also consists of one representative respectively from the Association of Black Seminarians, the International Students' Association, and the Women's Center. The SGA moderator and vice-moderator will be selected from among these 10 representatives.

Seniors reflect on their PTS experiences

By Steve Weber

In less than one month a mass of Princeton Seminary graduates will file through the Princeton University chapel in uniform: black robe, scarlet hood, presidential handshake, Latin diploma. But the experiences of these 1987 graduates during their years at Princeton Seminary have been anything but uniform.

In a recent survey of Master of Divinity seniors, in which approximately 18 per cent of the 167 seniors responded, the near-graduates were given the opportunity to express their thoughts and opinions concerning their seminary experience. The survey revealed that six out of ten seniors have been generally pleased with how Princeton has prepared them for ministry, how PTS has fulfilled their expectations of seminary and would recommend Princeton to someone who is thinking of entering seminary.

The survey revealed that those seniors who have been most satisfied with their time at PTS are those who arrived on campus with high expectations of the academic environment. It also showed that those who have not been satisfied with their experience here are usually those who came with expectations of both an academic environment and an environment where personal spiritual development is emphasized.

The uniformity found in the poll of the seniors' overall response to their seminary experience was lost as they began to comment specifically on what happened to them here and what they wished had happened. From praises for a rigorous academic curriculum to gratefulness for the generous availability of financial aid; from remorse over loneliness encountered to laments about the "incoherence" of the curriculum; from

(continued on page 3)

1987

Editorial

How Does a Seminary Mean?

Years ago, I believe it was my freshman year of college, I was handed a book in my Introduction to English Literature class by the name of *How Does A Poem Mean?* Within that text, among the collection of poetry, and in the running commentary, I learned to tag and bag a few technical poetic devices such as metaphor, rhythm, counter-rhythm, rhyme and form . . . but not without great hardship.

Poetry, I thought, was not to be pulled apart in this way. Surely Keats never intended those in freshman English to ponder so long upon the rhythm of his poems. Undoubtedly Frost simply wanted his admirers to enjoy the flow and rhyme of "Stopping by Woods on a Snowy Evening." Never mind the technicalities. Poetry is meant for firelight and slippers. Why would anyone want to go and spoil it all by saying something stupid like, "I love the way Carroll uses heroic devices in the sixth stanza of 'Jabberwocky.'" "

I struggled in freshman English. I did not then understand what it meant to love a poem. Fortunately, the introduction of this book spoke to my problem: "The purpose of analysis is not to destroy beauty but to identify its sources. If one cares about the nature of the beautiful object, he is well occupied in studying what makes it beautiful."

Could this be just as true of Christianity as it is of poetry? If one cares about the nature of Christianity, she is well occupied in studying what makes it Christian. And this is the *raison d'être* for a seminary. Princeton Seminary exists for the purpose of helping those who come here understand the nature of the Christian faith. This is nothing revelatory. For 175 years students have been coming to PTS for this very reason. Even so, it seems we cannot quite grasp what our purpose is here.

One of the most popular comments on campus over the last few years has been, "There's just no sense of community here." Running a close second is, "The seminary has little concern for the spiritual life of students." Certainly efforts must continually be made to improve the spiritual life and community of PTS, but we must not neglect the reason we came here in the first place—to analyse our Christian faith and to seek preparation for ministry.

The Christian faith is not such that it will break or crumble under intense scrutiny. Quite the contrary. As in a poem, the beauty of the Christian faith is not forsaken as one learns to identify its sources. The beholder only learns to look in new ways which lead to a deeper appreciation, and in the case of Christianity, a deeper faith.

A professor once likened the study of theology to the study of medicine. We, as theology students, must be just as serious in our endeavor as the budding surgeon is in hers, he said. I rebelled at first, for theology cannot be placed on the scientific, rational plane of medicine. The purpose of seminary is not solely to learn a set of facts. Theology and seminary, if the two can be interchanged here, must integrate fact and belief in such a way that one informs the other. The problem from an institutional standpoint is that faith cannot be taught, only caught. Thus, the integrating that goes on at a place such as Princeton is mostly one way—fact informing belief.

Certainly there needs to be a deeper level of acknowledgement and interest among faculty, administration and students of the belief that is being informed here. Certainly the seminary needs to work on promoting and nurturing a richer "spiritual" life among the entire PTS community. Certainly every person who is a part of this special community must guard against the creeping secularization of the Christian faith. But if the seminary does this at the expense of the technical, academic thrust of the current experience, then the seminary will have sacrificed its principle purpose.

How does a seminary mean? A seminary means by being one of the few places where the tools of reason are applied to the breastplate of faith and love.

—Steve Weber

Letter to the Editor

This letter is in response to the March Sitz article entitled, "Seminary board removes final S.A. holding". I am writing because I believe my quote in the article was stated out of context and in a manner which did not reflect one of the most significant aspects of this latest board decision.

One of the most important elements of student interaction with the board on this matter has been the high degree of integrity and Christian concern displayed by members of the board. I believe the quote from a trustee at our most recent meeting with the board, ("You've conquered us!"), was printed in a way that did not express the collegial and 'tongue-in-cheek' sense in which it was delivered. It would be anything but the truth to assume that the board of trustees could be 'conquered' by anyone save our Lord Jesus Christ.

The student dialogue with the trustees has been a learning experience in communication. I believe I also have learned a great deal about the degree of intentionality necessary in conveying events to reporters! By the way, as at any good Presbyterian seminary, I am not SGA president, but rather the moderator.

I hope that this letter may clear up some of the continual misconceptions about investment matters that have prevailed at PTS.

Sincerely,

Brian R. Paulson

Lent

*Winter recedes from its pot-holes,
Ranks of precarious crocuses march forth,
little knowing their bravery.*

I await.

I await,

What eye has not seen.

—EBA

Sitz im Leben

A Publication of Princeton
Theological Seminary Students

Campus Mail
CN 821
Princeton, NJ

Steve Weber, Editor

TypeHouse of Pennington,
Typesetting and Printing

A semester of Presidents, Psalmists and Policy Makers

by Simon Steer

I was having dinner with the President—Ronald that is, not Tom. It was the week before the Iran-Contra wheeze hit the headlines. In retrospect, I'm sorry he didn't take my advice. Admittedly, there were 700 other dinner guests that evening, but as a representative of the Mother country I thought my voice might carry some clout. He must have heard I didn't vote for Maggie.

The dinner, in honor of columnist William F. Buckley, was hosted by the Ethics and Public Policy Centre—the title of which is a lot like that of the Holy Roman Empire which was neither Holy, nor Roman, nor an Empire. The center piece of the evening was the President's speech, entitled "The Future of the Western Alliance". It was a brilliant and deeply disturbing performance. The great communicator lambasted those who, in any way, would question America's leadership in world affairs and in particular her crucial role in defending and extending "the democratic values that have made our nation great." The political message was founded upon "the ethics of the Judeo-Christian tradition," summarized under the rubric of "freedom". Repeatedly, the terminology of the Christian faith was appropriated in support of American foreign policy objectives. In "holding out for freedom" in Central America, the nation was to be a "blessing" to the world, the representative of "faith, hope and love".

So there I was, chewing on my sirloin when, suddenly (you know how it is), I recalled the pained words of Psalm 143: "My spirit faints within me; My heart within me is appalled." Careful exegesis apart, the biblical text spoke powerfully and personally.

My participation in this worship service of the civil religion was one of the highpoints—or lowpoints—of the National Capital Semester for Seminarians (NCSS) in which I was engaged last Fall at Wesley Seminary in Washington, D.C. Fifteen of us representing various seminaries and denominations, sought



Simon Steer

to bring biblical and theological principles to bear upon issues of public policy. Combining classroom work and field trips, the course provided an opportunity to meet and interview some of the big noises in the political process: Members of Congress, White House staff, World Bank/IMF officials, Pentagon Generals and political lobbyists, including representatives of the Christian denominations who maintain offices on Capitol Hill. It is enlightening and just a little amusing to walk a few hundred yards from the Moral Majority office to that of the United Church of Christ to see how the same principles of faith can lead to totally opposing policy stances. Such diversity was, depending on one's mood, disillusioning, comic, invigorating, and infuriating.

For you scholastic types, papers required for the course covered the following topics: theology and public policy; the domestic economy; nuclear arms strategy; the international economy; public policy and the ministry of the Church. Further credit can be gained for an independent research project concentrating on a specific area of public policy. If a couple of regular Wesley courses are taken in addition, the semester counts for a full Princeton load.

Meanwhile, back at the dinner, I'm still having these appalling cardiac problems. But then more of Psalm 143 begins to filter back to me and I have this extraordinary theory that the Psalmist is really into the relationship between theology and public policy. First, we are reminded that our analysis must be done in a spirit of humility "for no person living is righteous before Thee". Both humility and realism are enjoined on the responsible Christian analyst of public policy, precluding dogmatism and excessive stridency in condemning alternative approaches. Then, more positively, the Psalmist suggests we should never forget: "I remember the days of old, I meditate on all that Thou hast done". In terms of public policy, the focal point of our remembrance is a God of love who demonstrates a special concern for those of his children who are facing economic and social hardship. Christians put their memories to worth, therefore, when they attempt to influence public policy in order to make it approximate to the requirements of God's justice to the poor. And if you're bored with the cliché that the last phrase is in danger of becoming, I recommend applying it to some specifics—the implications of the Budget deficit for the developing countries; the distributional effects of the Tax Reform Bill; Congressional reduction in funding to the International Development Association.

In brief, I found the NCSS stimulating and enlightening. I am now convinced of the validity of public policy analysis, and advocacy within the life of the Church. The Lordship of Christ provides the motivation while the permanent truth of Scripture provides the authority and guidelines for our critique of the structures of society. We must be sophisticated in our analysis, open to the ambiguities and complexities of political and economic life, and boldly humble in our recommendations. As usual, the Psalmist speaks and prays clearly on behalf of the public policy analysts: "Teach me the way I should go for to thee I life up my soul."

Overseas opportunities open up —continued from p. 4

societies and to their economies as modernization is a determining factor that is altering social and political life. In this context the church is giving its witness to Christ and making the Good News relevant in those cultures. Christian leaders are in the frontiers of theological endeavors to make theology more contextually and culturally acceptable. It will be immensely beneficial for seminarians conditioned in a monocultured theology to be exposed to other theologies to heighten their understanding of the universality of the church.

Thousands over the years and by 1980 over 17,000 young people were involved in

short term missions all over the world. From such first hand experiences their understanding of other world-views and the multicultural diversity of the Christian Mission has influenced their choice of careers as missionaries and ministers of the Gospel. The rewards of cross-cultural mission experience are enduring and it will transform the individual who will dare to live in another culture, face the culture shock, the loss of identity and the familiar supports of the community. The tough-minded people come through successfully to find a new identity, new friends and a new community to learn to live in cultures

different from theirs.

The experience of living and learning and working in another culture and society with its poverty and simple life style may bring a decisive change. The 're-entry shock' may be disturbing to one accustomed to affluence and standards of living that contrast with the openness and simplicity of life encountered away from home. The challenge to live more simply and to have a sense of mission will be in keeping with the mood and demands of the Christian life.

Finding acceptance in the midst of inadequacy

By Peter Strong

Princeton Seminary has a way of humbling a person. During my time here, I have come to realize that I am not as smart as I think I am. Such an understanding as this is hard on a tender ego.

This seminary is full of outstanding scholars, wonderful singers and great preachers; you name it, it's here. Talent abounds. Yet, in the midst of this abundance, I have discovered something very surprising. Many people here are suffering from poor self images.

We live in a place filled with insecurity. People are crying out for acceptance. We doubt our abilities for ministry. Although we try to hide our fears, our efforts are to no avail. Our sense of inadequacy is easily seen in our competitiveness, jealousy and resentment.

For many of us, the classroom is a battleground. Driven students work long hours in hopes of getting good grades. It seems as if our self esteem level is directly related to our performance level. For the most part, we

only feel good about ourselves when we are succeeding.

But what would happen to us if we didn't perform well? How would our view of self be affected if we flunked a test? Or worse yet, if we failed a class? During my time in seminary, I have failed two classes. Failure is a hard and painful thing to go through. How I thank God that my salvation is not dependent upon my academic performance.

Competitiveness breeds jealousy. Because of our own insecurities, we are constantly looking to find faults in others. "He may be great in Hebrew, but he's a terrible preacher." "She is talented, but she has a big nose." "They may be intelligent, but they are out of touch with the real world." May God forgive us for our self-centeredness.

Sometimes, when we are really down, we feel like cursing God for the way God has made us. We wish we were smarter, more talented, looked differently. We resent God and despise ourselves.

Unfortunately, we have let the world's value system get the best of us. Forget what

Madison Avenue tells you. Your worthiness is not a matter of what you wear or how you look. It's not a question of the grades you get or the size of the church you work at. You are valuable for only one reason. You are a child of God.

Realize how special you are. You are unique. There is only one you. Never will there be another person like you. You are made in the image of God. God made you the way you are for a very special purpose.

Celebrate your uniqueness and rejoice in the giftedness of others. Strive to be the best person you can be, with no thought of how you compare to other people.

When I am down and feeling low, feeling as if I am a big zero, I am reminded of one thing; I am loved by God. Jesus Christ suffered and died for me. God accepts me just the way I am.

No, I am not as smart as I think I am, but that's okay. For I have learned that I am more valuable than I thought I was. And this is a realization that is good for a tender ego.

Just exegeting: Familiar text has new reading

By Mark Porizky

A certain bearded, NT 04 professor (who shall remain nameless) said that my last article, "Just Asking," might be construed by some as "Anti-Intellectualism." This could start a label I don't want . . . should God ever decide that I am called to an upper middle-class suburban church (they are, as I have been told many times here, a valid ministry).

Class of '87: 'I wish . . .'

Princeton Seminary's Class of 1987 was given the opportunity in a recent survey to reflect on their experiences at PTS, good or bad. The final question of the survey asked the students to complete the sentence: As I look back on my time at Princeton I wish . . . Here are some of their responses.

I wish . . .

. . . I would have had more time to reflect on what I was learning and let it impact my life.

. . . I had paid even less attention to academics and done even more reading and listening and committee stuff on my own.

. . . the library environment would have been improved, i.e. the lighting, heat, etc.

. . . there had been some passionate, committed, enthusiastic professors here.

. . . I had studied more under certain professors.

. . . I had not taken Greek.

. . . that the students would have stopped

This same nameless professor suggested a sequel defending intellectual pursuits.

Thus, I have perused the Scriptures and, using my recently acquired tools of biblical criticism and Greek verbs, I have found an answer to the claim that my article might speak negatively against intellectualism. As a matter of fact, Paul discusses the issue quite succinctly, although most versions of the Bible fail to bring it out. My now sharpened

complaining because this academic institution wasn't acting like it was the Church.

. . . I knew then (three years ago) what I know now.

. . . that I had more time to be involved in who we are as a community.

. . . I didn't hate broccoli.

. . . I could have had an apartment at CRW so I could have "lived" here rather than put everything in storage in the summer.

. . . there was more time to develop relationships instead of always being swamped with work.

. . . I could have taken more courses I wanted to take and fewer required ones.

. . . the students had been more caring for one another.

. . . I had paid even less attention to books and more attention to people and prayer.

. . . I could have designed the program I needed for ministry at this stage in my life.

. . . I had come sooner, but then perhaps God knew something I didn't!

tools of exegesis have found a few flaws with the RSV version of Romans 7:7-12. It doesn't quite grasp Paul's true meaning, ya know? Hence, I give you the MRV version.

What shall we say? That Intellectualism is sin? By no means! Yet if it had not been for Intellectualism, I should not have known Ignorance (Stupidity in some of the older Latin texts). I should not have known what it is to "get behind" if Intellectualism had not said, "You shall not get behind." But sin, finding opportunity in the commandment, wrought in me all kinds of panic. Apart from Intellectualism, panic lies dead. I was once not panicky apart from Intellectualism, but when the commandment came, Ignorance revived and I cried (or died depending on how you read Greek, straight or upside down); the very commandment which promised "A's" proved to be death to me. For Ignorance, finding opportunity in the commandment, deceived me into thinking that JEDP is baseless and by it flunked me. So Intellectualism is holy, and the commandment is holy and just and good.

I think Paul makes it pretty clear that intellectual pursuits are a noble endeavor. But just don't think that they will bring eternal life. They may be a help to the search, but they are a means, not the end. So don't take it sooooo seriously. I'm all for academics, it's paranoia I have trouble handling.

Gotta go, I have a CH 02 paper to write and I'm behind. . .

Mission to Bogotá

A PTS librarian combines skills with enthusiasm for mission

By Helene Gittleman

For two weeks last November, Sharon Taylor, Princeton's collection development librarian, put together a library under circumstances quite at odds with her usual situation. In Bogotá, Colombia, she helped catalog a 2,000-volume collection at the Seminario Teológico Presbiteriano, which is now six years old.

Her two weeks of mission work at the seminary began as an idea she had for a leave of absence. Both a librarian (she received her master's degree in library science from Florida

State University) and a student of theology (she earned an M.Div. from Reformed Theological Seminary and a Th.M. from Princeton), Sharon had

"Take warm clothes and be ready for an adventure," Taylor's pastor friend advised her. He was right.

been interested in mission work since her college days. But she had not been able to figure out how to use her professional skills as a librarian to

pursue her interest in "seeing the Gospel furthered in the rest of the world." That is, until last October when her former pastor, recently returned from a visit to Colombia, informed her that the staff at the Bogotá seminary needed someone to help set up a library. (It would be volunteer work, but they would provide room and board.)

Taylor requested a leave of absence to take on the task. Princeton, in response, offered her not only the two weeks abroad, but agreed to provide both her salary and airfare. It



As a mission worker at the Bogotá library, Taylor furthered Princeton's commitment to sister institutions in the Third World.

Sharon
Taylor
1987

was, President Gillespie explains, "an opportunity to share some of Princeton's personnel resources with sister institutions in the Third World" and to continue a tradition that began with John Mackay, whose strong commitment to Latin America led him to serve there for many years as a missionary before he came to Princeton.

No Small Education

For Taylor, whose vision of Bogotá was of adobe houses and peasants with little donkeys, the trip was no small education.

"Take warm clothes and be ready for an adventure," Taylor's pastor friend advised her. He was right.

"It was scary," she says. Because of the country's unstable political situation and threats by guerrillas on the lives of government officials, there were soldiers everywhere in downtown Bogotá. In the 40-minute walk from her apartment to the seminary, she'd feel the tension of the military presence in the city, of the soldiers with "gun in hand and finger on trigger."

The seminary is near the downtown area of Bogotá, a sprawling modern metropolis of over six million people that shares problems with large cities in the States: poverty, homeless people, street crime. An old building contains the entire institution. Administrative staff and faculty are in three small offices; a large room serves as dining room, study hall, and chapel; and the rest of the building consists of three classrooms, the one-room library, a kitchen, and dormitory space. In the courtyard, there is a stone cistern used for washing dishes and clothes.

Taylor found how different life is for seminary students in Bogotá compared with their counterparts in Princeton. Most of the 40 or so students there—who are generally between 19 and 21 years old—are from backgrounds of relative poverty and have not had the opportunity to attend college. Besides washing their own dishes and clothes, they also help maintain the seminary's buildings. Many lack the financial resources to

buy their own books. This is one reason that developing the library at the seminary is so critical, for frequently the only copy of a required text available to students may be the library's copy, which students must share.

Perhaps one of the most difficult requirements for these seminary students is that they must often read texts written in English since relatively few of the advanced works in theology have been translated into Spanish.

These are "very diligent students," says Taylor. As a result of the field education work they do on weekends (as well as efforts by graduates), the seminary has already helped to start four or five new Presbyterian churches in Bogotá.

Her own day-to-day work was characterized by the challenge of having to return to basics in terms of equipment and methods. When she arrived in Bogotá, there was already a library, but it was organized according to an old classification system, loosely based on the Dewey Decimal System. She set to work rearranging the books into subject orders that more precisely follow the Dewey system and she weeded out titles that were extraneous to the collection.

But what to do with 2,000 books and no resources to computerize the printing of bibliographic cards? Taylor explains that in setting up a card catalog, it might be necessary to provide between 4 to 10 bibliographic cards for each title. But without a computer, the only alternative was to type the cards on a manual typewriter. (The job is yet to be completed.)

Improvisation was a daily necessity. For example, they found ways to cope without supplies such as card catalog drawers (they used metal file drawers instead) or pockets to hold due date slips in books.

Serving Latin America from Princeton

Although she's home again, Taylor's job is not yet over. Speer Library's computer is providing cataloguing information for some of the titles in the Bogotá library, which she will send them. She also plans to send them

duplicate copies of books and periodicals received by the library.

Taylor is excited about the work she accomplished in Bogotá, helping to shape a seminary library out of cartons and shelves of books. Her trip, she feels, gave her a greater sense of affinity with Princeton. The many titles of books by current or former Princeton professors such as Bruce Metzger, George Hendry, Samuel Moffett, and John Mackay she found in the Bogotá library made her realize how significantly Princeton has influenced the development of the Presbyterian Church worldwide. "It really did make me proud of Princeton," she says.

Finally, she returned to Princeton with renewed enthusiasm for Speer Library's Latin American Project, an effort to expand the library's collection of post-World War II materials in Latin American theology—a research collection that is already one of the most comprehensive of its kind in North America. Taylor says that while some parts of the trip "were hard," she had a great time.



Time out with the seminary's president

She is, however, glad to be back in Princeton. She's thankful to have acquired new insights into the needs of the Church worldwide and to have the opportunity to continue serving these needs through her work at Speer Library.

Helene Gittleman is assistant editor of the Alumni/ae News.



Kevin Birch

Events in this lecture room or anywhere else in Stuart Hall can be recorded by video and audio equipment in the control room at left.



Alvin Lewis, Spring 1985
Kevin Birch

Renovated classrooms have indirect lighting and moveable seats. The original wainscoting was removed, refinished, and reinstalled.

S. H. Muffett, Teaching

Advice to a Young Pastor

Letters from Samuel Miller still contain sound advice for pastors

By Arthur M. Byers, Jr.

During a visit to Old Sturbridge Village in Massachusetts a few years ago, I noticed that the guide in the Parson's House kept referring to an old leather-bound volume entitled *Letters on Clerical Manners and Habits Addressed to a Student in the Theological Seminary at Princeton, N.J.* Its author, I discovered, was Samuel Miller, D.D., who served as professor of ecclesiastical history and church government for 36 years at Princeton and for whom the chapel was named. The book's publication date was 1827.

This book presents an interesting picture of the manners and customs of the times. It also reveals a quiet observer of manners and habits who understood his contemporaries, one who knew that although manners change, human nature remains much the same. A pastor's heart still speaks to those who hear.

The Value of Good Manners

Miller makes it clear in this book that by proper clerical manners he does not mean "those starched, artificial, formal manners, which display constant effort and restraint; or those ostentatious, splendid, and graceful refined manners, which are formed upon more worldly principles; which qualify their possessor to make a distinguished figure in a ball-room, . . . and which manifest that he has studied *Chesterfield* more than his Bible." In fact, Miller asserts, ". . . many persons who pass for well-bred, and even highly bred, in such scenes, are among the most disgusting and troublesome, and, of course among the worst bred people in the world. But my object is to recommend those manners which become the *Christian Gentleman*: which flow naturally from the meekness, gentleness, purity, and benevolence of our holy Religion; and

which both the precepts and examples of the Bible equally recommend."

On Offensive Personal Habits

"Giving no offence in any thing, that the ministry not be blamed (2 Cor. 6:3)" introduces Letter III on offensive personal habits. Of these, he writes, ". . . the first that I shall mention, is



that . . . of **SPITTING ON THE FLOORS AND CARPETS** of the apartments in which you are seated. This is a habit with which Americans are constantly reproached by those Europeans who travel among us, or who have occasion to remark on our national manners." There follows a vivid description of those who habitually chew or smoke tobacco who "have rendered their immediate neighborhood intolerable, in parlour or in the pew in church . . . and, in some instances, even compelled persons of delicate feelings, especially females, to leave the room, or the pew, and retire in haste to avoid sickness of stomach." So much for the frontier

quality of early American behavior.

Here are some other bits of advice on manners: "Let me say, then, that the young man who is in the daily habit of taking *any portion* of ardent spirits, especially before breakfast or dinner, even if it be ever so small, is in an extremely perilous habit . . . one who is in health, and who is under forty years of age, ought never, as a system, to drink any thing stronger than water."

"Guard against **LOUD OR BOISTEROUS LAUGHTER** in company. It is a mark of ill breeding . . . The practice, by no means infrequent, of **COMBING THE HAIR** in company, is quite exceptionable. It is an offense against delicacy and cleanliness, and ought always to be performed in private. . . . The practice of **YAWNING** in company, ought, as far as possible to be avoided. It looks as if we were weary of our companions. . . . As to picking your teeth with the fork which you employ in eating (which I have sometimes witnessed) I presume your own sense of propriety will instinctively revolt from it, as peculiarly offensive."

There is a section on how to sit in company which advises against lifting one or both feet and placing them on a neighboring chair. Young pastors should learn "the art of **HABITUALLY SITTING IN AN ERECT POSTURE**. . . . If you cannot sit ten minutes without throwing yourself into the recumbent, or semi-recumbent postures, to which we see the young and healthy constantly resorting; what will you do in the feebleness of old age? How will you sit at three score and ten?"

There is an interesting section on conversation, about talking too much, excessive silence, talebearing and tattling, prying into the secrets of families. One should be aware of

PRESBYTERIAN

M E N I N A C T I O N

(Continued from page 1)

"CALLED AS PARTNERS"

The Assembly hymn, "Called as Partners in Christ's Service" by Jane Parker Huber, was sung with exhilarating enthusiasm to open and close the weekend and gave voice to the Assembly theme "Christ's Partners in Mission." Mayor Andrew Young gave the keynote address on "The Great Partnership" and illustrated the way in which the leadership for change in South Africa and elsewhere came out of our own missionary institutions. "We've started a mission partnership with other peoples around the world (and) we have to follow through and see that endeavor to completion" Young affirmed. On Saturday morning Colleen and Louis Evans of Washington, D.C. shared the podium and advised couples to support one another in marriage. Mrs. Evans stated, "We are to be holding one another up to be all God created each of us to be."

"I SING BECAUSE I'M FREE . . ."

With these words the Stillman College Choir brought applause and tears to the audience on Sunday morning and put into words the beautiful spirit of Moderator Weir and Father Lawrence Martin Jenco as they interpreted their experiences as hostages and the faith and sharing together which sustained them. Weir told of using the chains which held him captive as a prayer chain for his devotions and together they told of times of worship and of laughter which strengthened them in their anxiety. Moderator Weir did Bible studies on Saturday and Sunday mornings and Father Jenco spoke Saturday evening.

"FREELY RECEIVING, IN FREEDOM LET US GIVE"

Pat McGeachy is amazing! As the Assembly song leader he got staid Presbyterians standing, clapping, laughing, and playing instruments. He created song after song based on psalms and traditional folk tunes to open up each plenary gathering in the Auditorium, and he wrote a song to the tune of "Jesus Loves Me" to use as international participants and national Board members distributed a special Mardi gras-type token commemorating the Assembly to all in attendance on Saturday evening—and used the same baskets to collect the Assembly offering for mission which totaled over \$6,000. A second \$6,000 offering for the underwriting of the Assembly was taken Sunday morning.

PAGE FIVE

"ALL PEOPLE THAT ON EARTH DO DWELL"

The global perspective captured the imagination of Assembly participants. From the words of Senator John Glenn set against views of the earth from space to the greetings in many tongues of 57 international participants as each declared, "Jesus Christ is Lord" in his own language, the theme of global partnership was struck repeatedly. Samuel Moffett of Princeton told of problems facing our church mission and then moved on to show the ways in which "greater things are still ahead" for us and for Christ's worldwide church. Lois Wilson of Canada and Juan Carlos Ortiz of Argentina joined Father Jenco in responding to Moffett with varying views of what partnership or companionship require. The New Orleans Symphony Brass Quintet joined Assembly Organist Steven Blackmon in a powerful fanfare and processional into the closing communion service where J. Randolph Taylor of San Francisco Seminary retold the Emmaus road story in contemporary terms as "Walking With The Risen Christ." At an earlier breakfast service Mayor William Hudnut of Indianapolis did the same kind of biblical enlivening using the story of Christ and the fishermen. He dared his listeners to do as Jesus commanded and "set out into deeper water." President Richard McDougal of Presbyterian Men charged the assembled gathering to go out and live the theme of the conference and the Stillman Choir brought everyone to their feet for a final Hallelujah Chorus.

Assembly '87 was an electric experience, the coming into being of a new men's participation in the Presbyterian Church (U.S.A.). The Song which began so tentatively at reunion in 1983 is finally joining in the total harmony of our re-forming church. The national Board of Presbyterian Men will meet in October of this year to receive the report of the Assembly '87 Steering Committee and decide on next steps. A 1990 Assembly is being considered.

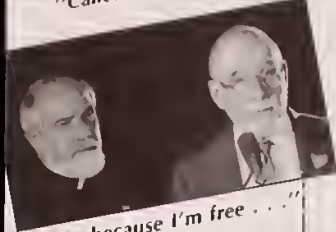
L & R
Pres. Jack Stott
Juan C. Ortiz
Sam. Moffett
Fr. Jenco
Lois Wilson



May 2, '87



"Called as partners"



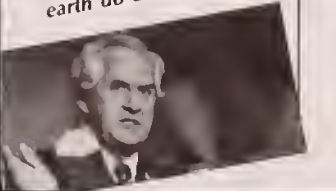
"I sing because I'm free . . ."



"Freely Receiving, in Freedom Let Us Give"



"All people that on earth do dwell"



FROM THE EXECUTIVE DIRECTOR

PRESBYTERIAN MEN '87

by Dr. Matthew McGowan
Executive Director of CFP

The National Presbyterian Men's Assembly, known as "Presbyterian Men '87" will be held in New Orleans, May 1-3, 1987. The announced theme for the convention is CHRIST'S PARTNERS IN MISSION. They are planning for 5,000 Presbyterian Men to be inspired by some of the Presbyterian Church's most gifted speakers and leaders.

Some of the key platform speakers will be Rev. Benjamin Weir, Moderator of the Presbyterian Church (U.S.A.); Dr. and Mrs. Louis Evans of the National Presbyterian Church, Washington, DC; Mr. William H. Wilson, former Moderator of the PC(USA); Dr. Sam Moffett of Princeton Theological Seminary; Hon. William H. Hudnut, Mayor of Indianapolis, Indiana; Hon. Andrew Young,

Mayor of Atlanta; and Dr. Randy Taylor, President of San Francisco Theological Seminary. Dr. Pat McGeachy of Nashville, Tennessee will be the song leader. More than 30 outstanding church leaders will be offering a wide variety of seminars.

Covenant Fellowship of Presbyterian is very excited about the tremendous promise of the convention for spiritual renewal of the entire Presbyterian Church (U.S.A.). We are urging all Presbyterian men to register for themselves and their spouse. The registration cost is \$30.00. Please make check payable to: "1987 Presbyterian Men's Assembly", Paul Warburton, (General Treasurer), 606 Bahia Circle, Ocala, FL 32672. We sincerely believe this will be the most significant event for Presbyterian Men in many years.



NEWS RELEASE

**Evangelical
Presbyterian
Pastor's
Fellowship**

Dr. F. Dale Brunner and Rev. Earl E. Palmer are the keynote speakers at the Sixth Annual Evangelical Presbyterian Pastor's Conference in Kansas City, April 28 to May 2, 1987. Mr. Brunner is Professor of Religious Studies at Whitworth College, Spokane, Washington. Mr. Palmer is Senior Pastor of First Presbyterian Church, Berkeley, California.

Evangelical Presbyterian Pastor's Fellowship (EPPF) meets each year for the purpose of encouraging personal, parish, and denominational renewal. All evangelical pastors in the Presbyterian Church (USA) with 15 years or less in the ordained ministry are encouraged to attend.

The conference is held at Camp Mokan, a Salvation Army Conference and Retreat Center just east of Kansas City. The conference begins with dinner on Tuesday evening, April 28th, and concludes with an optional breakfast on Saturday morning, May 2nd. The total cost is \$100.00 which includes meals, lodging, use of conference facilities, and our speakers. Registration Fee is \$50.00. Some partial scholarships are available on a first come basis. For a conference brochure and registration form or additional information contact Rev. Robert T. Woodyard, EPPF President, First Presbyterian Church, 221 N. Main St., Cedar Grove, Wisconsin 53013, phone 414-668-6531.



There will be 2 Wee Kirk conferences in 1987

WEE KIRK CONFERENCE
Montreat, NC
OCTOBER 19-21

WEE KIRK MIDDLE AMERICA CONFERENCE
Shangri-La Rasort, Afton, OK
OCTOBER 26-28

This conference is for clergy and lay couples from wee kirk churches. The cost is determined by the size of the church(s).

WEE KIRK CONFERENCE, MONTREAT		WEE KIRK MIDDLE AMERICA CONFERENCE	
\$30	100 members or less	\$25	
\$55	101-125 members	\$50	
	126-200 members	\$75	
\$125	All other individuals	\$200	

Send registrations to Covenant Fellowship,
P.O. Box 8307, Chattanooga, TN 37411

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May, 1987

WOMEN'S MINISTRIES

In past issues we have suggested that this column be used to share ideas that have worked - the following article was prepared by our friend Martha Watkins, Mecklenburg Presbytery President. Readers, please share helpful ideas with us for future issues.

by Mrs. Virginia Snoddy
Charlotte, NC
Chairperson, CFP Women's Task Force

FRUITFUL FRIDAYS

by Martha Watkins
Mecklenburg Presbytery

"Fruitful Fridays" is the name of our New Life in Christ Bible Study Series, sponsored by the Women of the Church Council in Mecklenburg Presbytery. This is a ministry designed to meet a special need of all Presbyterian women and their friends.

How did something like this get started and sponsored by a WOC Council?

The Lord directs our paths; and usually one step at a time. When I was serving as President Elect of Mecklenburg's WOC Council, I felt the Lord was saying that during my two year term of office our main focus and emphasis should be on spiritual nurture and family life. I attended an interdenominational conference on "Growing In Maturity" and learned a new song, "Prepare Me To Be A Sanctuary", which set off a personal search for me to know the what and how of being a "sanctuary for the Lord." Out of this grew a devotional guide called "Window Shopping? or Really Searching . . ." Through two Council friends, the Lord gave us theme scriptures for twelve months and the people he would have develop this Series. We used pastors,

pastor's wives and lay folks to compile the devotion guide.

This inner urging to emphasize personal faith and family life with our ladies was "encouraged" when I heard our women on the Council saying that they wanted to emphasize the "Biblical family" concept. The realization hit hard that we had to do an effective job on the level of personal faith and family life.

This was in March 1986, a month before I was due to be installed as President. The person who had agreed to serve as chair of Personal Faith and Family Life for the next two years felt the need to resign before being installed due to some unforeseen family pressures and our search was on for a replacement. Well, you know the graciousness of the Lord - He raised up just the person for this particular time in the life of our women's work. Then the two of us began to ask the question . . . why not a large Bible study for the whole Presbytery?

In June, we had a meeting over lunch with three prospective teachers for our weekly Bible Study. We discussed having it in segments so that a person could pick and choose areas of Bible study that would most meet her needs. Topics have included: Death/Life (Die to self/ life in Christ), Christmas Preparation,

Abide in Christ, Loneliness/Depression, Gardening of Your Soul, and Prayer. We also planned two parties in the middle of August. We invited all local presidents from our 88 churches to come to one or the other and to bring two other ladies, with one of them being under 40, hoping that in some way we could bring in the young mothers.

We printed 15,000 copies of an attractive brochure in August to give to the local presidents to pass out among their church members. The Lord raised up a generous benefactor for this and other logistical needs we have encountered. So far the weekly attendance has been about 80 and we have been truly blessed of the Lord in this endeavor.

LABOR DAY WEEKEND LEADERSHIP CONFERENCE

September 4-7, 1987

THEME:

Power Packed Presbyterians

KEYNOTE SPEAKERS

Dr. Myers Hicks
Florence, SC

Dr. M. Douglas Harper, Jr.
Houston, TX

Mrs. Betty Moore
Florence, SC

BIBLE TEACHER

Dr. William Long
Richmond, VA

Details In Next Issue

Name _____	My Church _____	
Address _____	Presbytery _____	
City _____ State _____ Zip _____	Denomination _____	
Church Position/Role _____	Business/Profession _____	
Phone—home (____) _____ office (____) _____	Date _____ Birthday _____	
CFP GIFT to be used	SEND RENEWAL MINISTRIES INFORMATION	BROCHURES/OTHER INFORMATION
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<input type="checkbox"/> Renewal ministries	<input type="checkbox"/> Officer training	<input type="checkbox"/> of THE OPEN LETTER
<input type="checkbox"/> Youth ministries	<input type="checkbox"/> I would like to serve on the	<input type="checkbox"/> Send a copy of the latest
<input type="checkbox"/> Issues	lay renewal team(s)	CFP brochure
<input type="checkbox"/> Women's ministries	Church _____	<input type="checkbox"/> Send other information:
<input type="checkbox"/> Seminary ministries	Date _____	_____
<input type="checkbox"/> Where needed		_____

MAKE CHECKS PAYABLE TO THE COVENANT FELLOWSHIP OF PRESBYTERIANS AND MAIL TO:
P.O. Box 8307, Chattanooga, TN 37411

News of the Church and the World

NEWS BRIEFS

• **KING COLLEGE** in Bristol, Tenn., has entered into a covenant relationship with the Synod of the Mid-South. The relationship was temporarily broken off at the time of King's change in governance in 1979. President Donald R. Mitchell has praised the initiative taken to restore the relationship by synod executive J. Harold Jackson and the synod's committee on institutions, headed by Wayne P. Todd. The college already maintains covenants with its surrounding presbyteries and has a fraternal relationship with the Evangelical Presbyterian Church.

• **ROBERTA HESTENES**, a Presbyterian minister who teaches at Fuller Theological Seminary in Pasadena, Calif., has been elected president of Eastern College, St. Davids, Pa., a school affiliated with the American Baptist Convention. The college requires that its president be a Baptist, so this aspect of the election is still to be negotiated. Prof. Hestenes says she has no intention of changing her denominational affiliation. (Via *Presbynet*)

• **THE RACE TRACK** owner who gave Oral Roberts \$1.3 million for his university when the evangelist said he might be "called home by God" if he did not raise \$4.5 million has been given an honorary degree of doctor of law by Oral Roberts University. Jerry Collins, 79, has neither a high school diploma nor a college degree, but he has received several honorary degrees. He has contributed generously to charitable projects and colleges. (RNS)

• **WILLIAM H. LAZARETH**, pastor of Holy Trinity Lutheran Church, New York City, on May 21 was the first person to be elected a synodical bishop in the new Evangelical Lutheran Church of America. He will head the Metropolitan New York Synod. Lazareth was director from 1980 to 1983 of the World Council of Churches Commission of Faith and Order in Geneva.

• **RACIAL ETHNIC CAUCUSES** meeting May 16-17 in Tempe, Ariz., at Charles Cook Theological School voted to go on record opposing the relocation of national headquarters of the Presbyterian Church (U.S.A.) to Kansas City, Mo., and called on the church to consolidate its offices in New York City and Atlanta. The groups took this action because they believe the racial ethnic criteria established by the Location Committee and met by the Kansas City choice are inadequate.

• **AN ANONYMOUS DONOR** has given \$152,000 in annuity payments to the Presbyterian Foundation in support of Los Ranchos Presbytery's "Mission on Our Doorsteps." Aaron Gast, chairman of the foundation, told the presbytery March 21 that this is the largest single gift to a presbytery from a living donor. The presbytery should receive annual payments of \$96,000 from the gift over the next 12 years, Gast said. He said the proceeds of the trust will be used primarily for mortgage payments on properties bought for new church development.

• **THE ECUMENICAL Service Awards** to be presented at this year's General Assembly will go to the Synod of the Trinity, Fincastle Presbytery and the Presbyterian and Roman Catholic churches in Anchorage, Ky.

Banks Refute Claims They Are Not Seeking Reform in South Africa

Assertion by the South African government that recent debt talks with U.S. banks included no demands for political reform and were a "vote of confidence" in the Botha regime have been refuted by two of the banks involved in the talks. The refutation came in letters from the banks to William Somplatsky-Jarman of the Presbyterian Committee on Mission Responsibility Through Investment.

South Africa's finance minister, Barend du Plessis, announced March 24 that terms had been reached with Morgan Guaranty Trust and Manufacturers Hanover Trust Co. and that "not one political demand was made" during negotiations.

However, Rodney Wagner of Morgan Guaranty Trust said in a letter to MRTI that "Morgan nearly a year ago adopted a policy of making no new loans to public or private sector borrowers in the country until substantive change occurred at bringing an end to apartheid." He said that his bank did raise the need for prompt political reform.

John D. Zutter Jr. of Manufacturers Hanover made the same point in his letter to MRTI, saying that "we make our feelings about apartheid known to the leaders of South Africa's private and public sectors at every opportunity," including the recent talks in London.

The du Plessis statement worked to Botha's political advantage in the recent parliamentary election when the conservative National Party won a stunning "vote of confidence" from the white-only

electorate, actually picking up seats from the liberal Progressive Federal Party.

Morgan Guaranty and Manufacturers Hanover also reiterated their policies of making no new loans to South Africa's public and private sectors until apartheid is dismantled.

Somplatsky-Jarman said, "We are pleased that Morgan and Manufacturers Hanover pressed political issues, just as we had asked. We are even more pleased that both saw the need to set the record straight publicly."

The Presbyterian Church (U.S.A.) holds shares in both corporations. □

MOFFETT TO RECEIVE BELL-MACKAY PRIZE

Samuel Hugh Moffett, professor of ecumenics emeritus at Princeton Theological Seminary, will receive the first Bell-Mackay Prize from the Covenant Fellowship of Presbyterians.

The prize carries a citation and \$5,000. It will be presented to Moffett at the Covenant Fellowship-Presbyterians United for Biblical Concerns breakfast at General Assembly on Sunday, June 14. It is named for L. Nelson Bell and John A. Mackay.

Moffett, 71, was born in Korea of missionary parents. He graduated from Princeton Seminary in 1942 and was director of youth work for the Presbyterian Board of Foreign Missions in New York before his first term of service as a missionary educator in China from 1947-1950.

From 1955 to 1972, he and his wife served in Korea, where he was professor in the Presbyterian Theological Seminary there and dean of its graduate school. He is an editor-at-large of *The Outlook*. □

OVERTURES 208-215

No. 208—Asks the Assembly to endorse a campaign among American Presbyterians to raise \$250,000 for the restoration of the Old Presbyterian Church Building in Ramelton, County Donegal, Ireland, in honor of Francis Makemie who worshiped and trained for the ministry there. Norfolk, April 28.

No. 209-213—On realigning presbyteries, establishing new synods "B" and "C" and transferring a church in Nebraska into another presbytery.

No. 214—On a churchwide conference regarding the abortion issue. Lackawanna.

No. 215—On presbyteries establishing a process of dialogue on the abortion issue. Lackawanna. □



EXCERPTS FROM THE REPORT OF THE TASK FORCE ON CENTRAL AMERICA TO THE 1987 GENERAL ASSEMBLY

The 1986 General Assembly requested the Advisory Council on Church and Society, in consultation with the Council on Theology and Culture, to "investigate the human rights situation, the progress of democracy and the progress toward economic justice in El Salvador, Guatemala, Honduras and Nicaragua and the status and progress of the Contadora peace process and to report its findings to the 199th General Assembly (1987)."

This was a follow-up to the 1983 General Assembly report, "Adventure and Hope: Christians and the Crisis in Central America."

The Advisory Council appointed 15 people to a task force to make this study. The task force met for three days in October in 1986 in Washington with representatives of the U.S. State Department and others; the next month, they visited Central America for almost two weeks. It drafted its report at a three-day meeting in January.

The report covers 58 pages in Part III of Reports to the General Assembly.

The task force was headed by Jeanne C. Marshall of Kansas City, Mo., national president of United Press Women. Others on the task force were Robert L. Brashear, chair of the Advisory Council and of the 1983 Central America Task Force of the UPC; Elizabeth Campbell of New York; Joanne Cassell of Princeton, N.J., who also had been on the 1983 task force; Gary W. Demarest, pastor in La Canada, Calif.; Mary Ann Harwell of Alexandria, Va.; Jorge Lara-Braud, professor at San Francisco Theological Seminary and a member of the 1983 PCUS Task Force on Central America.

Also, David Little, professor of the University of Virginia in Charlottesville; John S. Munday, a lawyer and elder in the Paoli, Pa., church; Harriet Nelson of Napa, Calif., moderator of the 1984 General Assembly; Oscar Perdona, pastor in Mattawa, Wash., and chair of the Council on Church and Race in New York; Kenneth Rogers, pastor in Lynchburg, Va., and a member of the 1983 PCUS task force; Rachel Smith, fraternal worker in Guatemala; and Samuel Trinidad, moderator of the General Assembly of the Presbyterian Church of Mexico. Ana Ines Braulio de Corchado, executive of the Synod of Puerto Rico, was able to attend only the first meeting of the task

force because of her health.

Seven staff people from Atlanta and New York worked with the task force.

The report begins with a section on "Theological and Ethical Foundations." Our quotations on the cover are from this section.

It then summarizes its major findings and conclusions. This section is printed in full in the next part of this article.

The summary is followed by sections on the impact of economic depression in Central America and a report on each country visited, with recommendations for Assembly action. Next is a report on the Contadora Peace Process, with recommendations; and finally, recommendations on the report as a whole.

If the Assembly agrees, the report will be sent to the President of the United States, the Secretary of State, all members of Congress and every congregation.

Five appendices give the actions of past General Assemblies on Central America, a sampler of conflicting views on the subject, a statement from Presbyterian personnel in Central America to this Assembly, a catalog of interviews and a selected bibliography.

In our report on this paper which follows, we print the summary of major findings and conclusions, a section from the report on Nicaragua and two of the final recommendations.

MAJOR FINDINGS AND CONCLUSIONS

1. Central America is experiencing an unprecedented revival of Christian faith and practice based on the rediscovery of the biblical message as the record of God's ongoing commitment to establish justice among peoples and nations.

This rediscovery has freed thousands of believers to press actively for radical social change, creating a backlash from "traditional" Christians and the defenders of the status quo. These "traditional" Christians, be they Catholic or Protestant, often call the "radical" Christians "communists." The "radical" Christians sometimes accuse the "traditionalists" of having sold out to foreign interests and of spiritualizing concrete human needs.

The "radicals" need to be sensitive to the very real fear these "traditionalists" have always been taught to feel at the mention of leftist politics. The "tradi-

tionalists" need to be sensitive to the powerful witness against injustice and oppression that is at the heart of Scripture. More heated rhetoric will not bridge the gaping chasm.

Christians in the United States should not heap coals on this fire but should instead strive to be agents of reconciliation. North American churches need to be evangelized by the simple, powerful, life-transforming gospel as it has been experienced by our Central American sisters and brothers. No amount of anti-communist propaganda, repression or terror can obscure the reality of the rooting of the struggle for liberation and justice in Central America in the revival of Christian faith. (25.321)

2. The wars in Central America continue to diminish the prospects of democracy, respect for human rights, and economic and social justice throughout the region, and no significant progress in any of these areas is possible as long as the wars continue.

The single most urgent and persistent plea we heard from all sorts of people throughout Central America is: "Do everything you possibly can to end these wars." (25.322)

3. Progress toward democracy will require more than elections.

The elections held in recent years in El Salvador, Honduras, Guatemala and Nicaragua generally are regarded by international observers as having been without major fraud. In comparison with the fraudulent elections or military coups of the past, they represent a significant step forward in electoral or procedural democracy.

Elections, however, are by no means the sole mark of a democracy and, in fact, may serve to mask the persistence of non-democratic power. The limits of elections are recognized throughout the region. President Cerezo of Guatemala, for example, publicly stated upon his inauguration he would hold only about 30 percent of the stated power of the office. President Duarte of El Salvador told us that he did not give orders to the military; he set examples for them.

The United States government has equated democracy with elections in El Salvador, Guatemala and Honduras, yet the military in all three countries continues to exercise inordinate power. By

by author and Baptist minister Will Campbell and the presentation of two Peaceseeker awards.

Campbell said he had been asked to speak on "Grace and Resistance," but added, "I don't like the word resistance. It has a harsh, unruly, boisterous quality about it. I do like the word grace. It is soft and friendly, as rare and refined as hummingbird eggs — but strong, too."

Campbell continued: "I am not a resister. Ronald Reagan is a resister; Oliver North is a resister, and those who condone, authorize and encourage what he has been up to — resistance against the Constitution, resistance against laws both have sworn to uphold, resistance against Almighty God."

Campbell went on: "When John Fife and others do what they do, they are not resisting. They are declaring to the world that we must obey God. When Maurice McCrackin withholds his taxes, when he is downed with a stun gun, he is not resisting; he is affirming, and grace abounds."

McCrackin, 81, was present to receive one of the Peaceseeker awards. He had been suspended in 1963 from the Presbyterian ministry for tax resistance, but this Assembly honored him and Cincinnati Presbytery has voted to reinstate him. He responded briefly to the presentation.

The other Peaceseeker Award was presented posthumously to Howard C. Maxwell, retired staff member of the UPC Board of Christian Education and the Program Agency. The award was accepted by his close friend and colleague, Dean Lewis.

Even though it was a breakfast sponsored by two organizations, the attendance was smaller than in recent years. However, the offering for the Peace Fellowship was larger.

COVENANT FELLOWSHIP/PUBC BREAKFAST

Theological schools held their dinners Saturday up and down the Biloxi beach, and on Sunday, the Covenant Fellowship of Presbyterians and Presbyterians United for Biblical Concerns combined for the usual scrambled eggs.

This breakfast also featured awards and a speech.

The new Bell-Mackay Award of \$5,000 was presented to Samuel Hugh Moffett, distinguished missionary and son of a missionary family, now professor of ecumenics emeritus at Princeton Theological Seminary. According to Clayton Bell, who presented the award on behalf of the Covenant Fellowship, it is given to the person "who best exemplifies the evangelical spirit."

A surprise presentation was the new Lydia Award of \$12,500 — two scholar-

ships for "qualified, committed evangelical women who are headed for the ministry but lack the finances."

One scholarship this year is being given to Norma Prescott, a graduate of Bloomfield College who will be entering Princeton Theological Seminary this fall. She is from College Hill Presbyterian Church in Cincinnati, Ohio.

The other goes to Janet Malone, who recently completed her first year at Fuller Theological Seminary. She is a graduate of the University of Montana and served on the staff of Inter-Varsity Fellowship for 10 years.

Each scholarship is \$2,500 for the years the student is in seminary.

The speaker at this breakfast was Richard G. Hutcheson Jr., retired rear admiral in the U.S. Navy (chaplain), retired pastor of the Vienna, Va., church, and a senior fellow at the Institute for Religion and Society.

Hutcheson addressed the subject of peacemaking and resistance. While we are called to peacemaking, he said, we are peacemakers in a sinful world, and this requires that we live in tension between the radical witness of perfection and the attitude of Christian realism.

He argued in his paper that the radical witness of perfection has always been a minority response and mainly sectarian. Most Christians throughout history have followed the second way, recognizing the reality of sin and the fragility of peace, trying to be light in the world rather than isolated from it. This tradition, Hutcheson said, developed the just-war theory: accepting the reality of war and fighting those wars that seem to be for a just cause.

The possibility of nuclear war has led to a re-examination of the just war theory, he said, and from his point of view the choice is between unilateral disarmament and "continuing the standoff while seeking the reduction and eventual elimination of nuclear weapons."

Civil disobedience on a large scale, the retired chaplain said, would bring a breakdown of civil order and could not be allowed, even in America. It is "the luxury of a minority."

In summary, Hutcheson sees Christian realism as he defines it in the traditional stance of the Reformed tradition, not sectarian perfectionism.

BRUNCH WITH GRAPES

The Sunday brunch sponsored by the Joint Committee on Women caused some consternation because it consisted of a fruit plate with grapes, and many Presbyterians are boycotting grapes in support of farm workers. Planners explained that they did not know what would be on the fruit plate when they ordered it.

One speaker on this occasion was Con-

gresswoman Louise M. Slaughter, D-N.Y., who in an engaging manner spoke of her support of issues in the Congress which would prevent aid to the Contras and legislation that would strengthen civil rights.

A second speaker was Beverly W. Hogan, a black attorney who is executive director of the governor's office of federal and state programs in Mississippi.

This breakfast also had its awards. They were made to Margaret Flory who, in her 40 years of service to the church, created several programs involving youth and women; Claire Randall, a commissioner to this Assembly and chair of its committee on Peacemaking and International Relations, and the only woman to be general secretary of the National Council of Churches; and Marie Bassili Assaad, former deputy general secretary of the World Council of Churches.

GENERAL ASSEMBLY BREAKFAST

The traditional General Assembly Breakfast on the last Monday of the meetings had as speaker Arie R. Brouwer, general secretary of the National Council of Churches, just returned from a trip to Russia.

He spoke of biblical covenants in the light of present realities.

The Abrahamic covenant, he said, is linked to the unity of the church. As Abraham was a sign that "in you all the families of the earth shall be blessed," so the ecumenical movement is a covenant for the healing of the nations.

Covenant and *shalom*, peace, are linked in the biblical witness, and this is high on the ecumenical agenda.

The covenant with Noah testifies to the preservation of the earth; in Calvin's words, the world is the theater of God's glory.

Jonah exemplifies the dangers in covenant, the danger of excluding people from it.

In Jeremiah, we are called to a new covenant, to our covenantal roots. The struggles in Nicaragua, South Africa, the Soviet Union, the civil rights struggles, the struggles for peace and justice in Vietnam — these are all ways in which we have sought the link between spirituality and the struggle for justice and peace.

Finally, the speaker said, there is the covenant of the New Jerusalem, the new heaven and earth envisioned in the Revelation and anticipated in the prophet Isaiah.

On this note, the commissioners went to the work of the day, the first item on the agenda being the commissioning of new missionaries. □

The PRESBYTERIAN Outlook

An independent weekly serving the Presbyterian Church (U.S.A.)

Published by the Presbyterian-Outlook Foundation Inc.

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JAMES S. BROWN, Publisher

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PRESBYNET LOGIN: ploutl

NEWS SERVICES: Presbynet, Religious News Service (RNS), Reformed Press Service (RPS), Ecumenical Press Service (EPS).

ISSN: 0032-7565

Volume 169, Number 26.

Issue for July 6-13, 1987.

EDITORIALS

Biloxi Blues

Comments on a few of the actions of the Biloxi Assembly:

The Case of the Dastardly Directory. The Assembly voted not to print the Ministerial Directory which was authorized by the 1986 Assembly.

Abandoning the Directory, a PCUS resource listing all ministers since 1861, probably will not bother very many people. It has been an invaluable help to editors, especially when it comes to reporting the death of ministers. Now we will have to depend on presbyteries more than ever for this information.

The recommendation to do away with it came from the Committee on Women's Concerns and the Council on Women and the Church after certain clergy received the questionnaire from the stated clerk's office on which the information in the Directory would have been based.

Among other things, these groups objected to listing the names of one's parents and one's children ("irrelevant"), a

person's marital status, dates of service ("discriminatory" against women who have had a number of part-time jobs), honorary degrees; not inclusive of professional church workers who are not clergy, cost.

If all these things had to be taken into account, we agree that there is not much point to a Directory. It would not be much more informative than a telephone book. But we will miss it.

* * *

Freedom of Information. Carrying out a directive from the 1986 Assembly, Biloxi prohibited the distribution of information from various church organizations and others except in the exhibit area and 25 feet outside the convention center. This included *Outlook*.

One synod had its paper thrown in the wastebasket because it was violating the rule none of us knew about before we got there. You could pick up brochures about the tourist sites around Biloxi, but not church-related material unless it was in the exhibit hall. Something will have to be done about this before the next Assembly.

* * *

Poignant Moment. Carl MacIntire, defrocked (we're never sure about that word, since few of us wear frocks) Presbyterian minister stood in the balcony while the Assembly acted favorably on Maurice McCrackin's restoration and he shook his head. Was he wondering about that action, or was he thinking of his own case?

* * *

"Go-Fers" or Partners? One of the more distressing aspects of the Assembly was the exasperating seeming incompetence of some of the committee moderators on the platform. Asked to explain an action of the committee so the commissioners could vote intelligently on it, some of them could do no more than re-read the recommendation.

You can't bat 100 percent on the selection of these "leaders," but one solution to the problem is to have people in this position secure enough to refer questions to other people who know the answer. Another solution is to have committee leaders — moderators, vice moderators, committee assistants and representatives of the GAC — act as a leadership team and not use some of these people just as "go-fers" to see that there is enough ice water and to make sure the room is neither too cold nor too hot.

It is difficult for a moderator to know all the intricacies of some proposals, but the semi-professionals, volunteers who have expertise on the subject, can be used more efficiently by some committees. Extreme distrust of the bureaucracy stands in the way of intelligent decision-making.

* * *

Humor. Each moderator runs an Assembly in his/her own way. Isabel Rogers' warmth and concern about people sometimes led her not to exercise the control needed to facilitate the proceedings; and when Jaime Quinones told a commissioner who wanted a count of the vote "We don't need that!", we laughed. But it wasn't any funnier than watching the House of Representatives on cable television. Meanwhile, we were collecting "Izzy-isms" in the newsroom.

One commissioner got the words mixed up when he asked for "dialect" rather than "dialogue." Izzy asked, "What dialect did you have in mind, suh?"

* * *

The View From Another Perspective. After the choice of Louisville as our national headquarters, Marj Carpenter in the newsroom said, "E.T. Thompson and Frank Caldwell must be enjoying this Assembly in heaven — the moderator from Richmond, and the offices in Louisville." We can resonate with that.

G.L.H.

Royal Arctic Soc Knee March
June 1987

A compilation of many of the contemporary poems of the Korean poetic tradition, from some of the major contributors to the Korean poetry scene. Selected by the author as some of his favorites, for their representational qualities, and their lending themselves to the rigors of translation. (\$5.50)

Korean Folk Tale Series (Children's Book)

1. Two Kins' Pumpkins
3. Kongjui and Patjui
5. The Magpie Bridge
7. The People's Fight
9. The Tiger and the Persimmon
11. The Goblins and the Golden Clubs
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15. The Grateful Tiger/The Frog Who Wouldn't Listen
17. The Story of Kim Sun-dal
19. Admiral Yi Sun-shin

Si-sa-yong-o-sa, Inc., 1985. Hardbound, 28-30pp.

These all-time favorites come to life again with adaptations by different authors, and nicely-done color illustrations by different artists. Text in both English and Korean, with an editorial comment for the parents. (\$5.50) each

Lee, Chong-young. **Imjin Chaugch'o: Admiral Yi Sun-sin's Memorial to the Court.** ed. & Tr. by Ha, Tae-hung. Hardback. 260 pp. Admiral Yi Sun-sin's (Ch'ungmu Gong) blow-by-blow accounts of naval engagements during the Hideyoshi Invasion (Imjin Woeran) of 1592-1598 presented to King Sunjo are published here in English translation. Illustrated with color photos of weapons and cannon of the era, this book will be of special interest to the war history buff. (\$8.00)

Lee Mun-yol. **Hail to the Emperor.** Translated by Sol Sun-bong. Si-sa-yong-o-sa, Inc. 1986. Hardbound. 494pp. This novel portrays the story of a man who lived his entire life under the delusion (or, in the belief) that he was chosen by heaven to found a new dynasty to replace the existing Yi Dynasty. The author, who received the Korean Literary Prize for his work, continues to stress in this work his main theme of concern for humanity and the ailments of society. Through his characters he constantly impresses the idea that harmony, communication, and understanding can lead to peaceful coexistence. (\$9.50)

Lee, Peter H., ed. **Anthology of Korean Literature From Early Times to the Nineteenth Century.** University of Hawaii Press. 1981. Softbound. 300 pp. Encompassing the major genres and poetry of Korea from approximately A.D. 600 to the late nineteenth century, Professor Lee provides us with a brilliant collage of Korean romance and the simple country life, "Hyang-ga," and "Sijo." An excellent treatment of early Korean literature, which will be of interest to all lovers of Oriental literature. (\$13.50)

Lee, Peter H., ed. **The Silence of Love.** University of Hawaii Press. 1980. Softbound. 323 pp. This anthology traces the development of modern poetry in Korea from its origins to the present day. Extensive selections from 16 poets, each likely to maintain a permanent place in the Korean poetic tradition, give ample evidence of how Korean poets, since the 1920's have responded to national and personal crisis with poetry of great strength, subtlety and vision. (\$11.50)

Master Poems from Modern Korea since 1920: An Anthology of Modern Korean Poetry. Tr. by Jaihiun Kim. Si-sa-yong-O Sa Pub.. 1980. Hardback. 294 pp. A choice collection of poems in a bi-lingual edition collected and introduced by the highly regarded Korean born poet and translator Jaihiun Kim. (\$7.00)

Moffett, Eileen F. **Korean Ways.** Seoul International Publishing House. 1986 hardbound, 54pp. How many times have neices and nephews, or children of the neighbors, or even your own kids asked; "What's Korea? What do they do there? What do they eat?" And you know the rest of types of questions that kids tend to ask. Well now there is a book to give as a gift, get them out of your hair, or to go over together. Meant for kids, with paintings by Song, Kyu-tae, it explains in simple yet educational terms about Korea. It doesn't explain everything, but it covers enough of the basics so that the next time little Johnny or Joan has to explain what country their aunt and uncle live in, they can say more than, "It's the country where my Members Only jacket comes from". (\$6.00)

Moh, Yoon-sook. **Wren's Elegy.** Tr. Peter Hyun & Ko, Chang-soo. Larchwood Pub., Ltd.. 1980. Hardback. 368 pp. Now in its 60th reprint and a best seller since its original publication in 1949, **Wren's Elegy** tells the poignant story of a modern young woman's love for a married man in a society where such passion is taboo. Also included in this volume are "The Pagoda" and numerous shorter poems. (\$11.50)

Modern Korean Short Stories: 109 Best Korean Short Stories in 10 volumes. edited by the Korean National Commission for UNESCO. Si-sa-yong-O-sa Publishers, Inc.. 1983. (\$7.00) each

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THE DRIZZLE
THE UNENLIGHTENED

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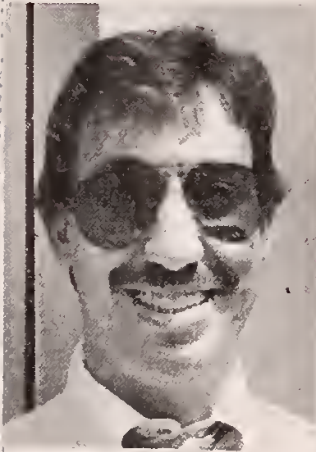
2. A Fathers Pride and Joy
4. Harelip
6. All For the Family Name
8. The Woodcutter and the Fairy
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12. The Man Who Became an Ox
14. The Spring of Youth/Three Year Hill
16. The Golden Axe/Two Grateful Magpies
18. Osong and Hanum
20. King Sejong

SIDEWALK SAMPLE

By Marjorie Snyder

Question: What do you like best about summer?

Asked on Nassau Street, Princeton.



Mike DiCroce

Philadelphia

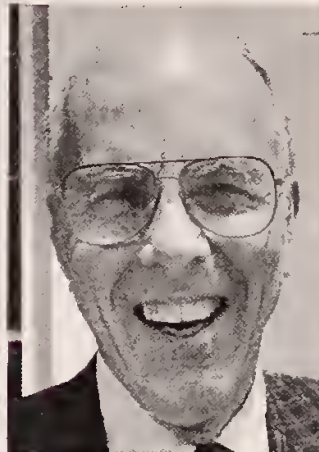
Italian water ice.



Martin Ankrum

Princeton Borough

I guess the warmth. You can get out and move around. It's better than sitting inside.



Sam Moffett

Princeton Borough

I like to get to the shore — the Jersey shore.



Katherine Hackl

Stockton

No school, that's the best part.



A NON-TRIVIA TEST FOR MISSIONARIES

QUESTION:

What is Missiology?

- (A) The study of young girls.
- (B) Missile research and development.
- (C) The study of velocity differentials in wayward projectiles.
- (D) The study of mission
- (E) A quarterly journal.
- (F) A scratch where it itches.

ANSWERS:

- (D) Missiology, the science, is the systematic study of the theory and practice of Christian missions, combining such disciplines as anthropology, cross-cultural communications theory, ecumenics, history, intercultural studies, methodology, religious encounter, and theology.
- (E) *Missiology*, the journal, is the quarterly publication of the American Society of Missiology, an academic society of conservative-evangelicals, Roman Catholics, and Protestants associated with the World Council of Churches, specifically devoted to understanding and promoting Christian missions worldwide
- (F) Missiology, the science and the journal, in short, "scratch where it itches."

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Ralph R. Covell,
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Scratch the itch

1987

Early Asian Christian Approaches to Non-Christian Cultures

SAMUEL HUGH MOFFETT

In this, his ASM Presidential Address, Samuel Moffett explores the models of missionary activity of the Nestorian Church, drawing out of it lessons for today—and for the future.

The ASM meeting for 1987 focuses on the generations of the future, but I am going to speak about the past. I am a historian. My name is Moffett, not prophet. So let me be true to my calling and remind you that no part of the past is irrelevant to the future, and that only after painstaking study of the past, does the careful futurologist move on to extrapolations into the future.

I will not need to apologize, therefore, for jumping into a future-oriented meeting with a paper on church, mission, and culture in the first centuries of the Christian era. My subject is "Early Asian Christian Approaches to Non-Christian Cultures." I think it is relevant, for how the church relates to a culture in which it seeks to take root is a problem Christian missions must face in any century.

For example, when the Three-Self Movement in China was founded in 1950, its Christian Chinese leaders consulted with the new communist revolutionary government and issued a *Christian Manifesto*. The subtitle was "Direction of Endeavor for Chinese Christianity in the Construction of New China" (Jones 1963: 19-20). Some have marked this as a new note in Asian Christianity. But only the context was new. It was not the first time that Asian Christians had sought to formulate Christian guidelines for an approach to a non-Christian Asiatic society. It was not the first time that

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Missiology: An International Review, Vol. XV, No. 4, October 1987

Asian Christians had called for separation from Western cultural influences. Nor was it the first time, for that matter, that an Asian government had used a church's Western connections to embarrass and harass it; and it was not the first example of the temptation to substitute national Christianity for Christian internationalism.

Fifty years earlier Japanese Christians had wrestled with the same problem. At the end of the 19th century the Japanese church was shaken by a raging controversy over how Western Protestantism, so recently introduced into Japan, should relate itself to Japan's own ancient traditions. Yoshinobu Kumazawa, contributing to Gerald Anderson's *Asian Voices in Christian Theology* (1976: 182f.), distinguishes four Japanese responses. A liberal wing, led by Danjo Ebina, moved in the direction of full absorption of the gospel into a Christian nationalism. The God of the Bible was the god of Japanese Shinto worship, and Christianity was simply "a developed form of the Japanese spirit." A second view, religiously less radical but still theologically liberal, was more critical of Japanese culture. Instead of flowing comfortably with the current of the Japanese spirit, this group sought to change the direction of Japan's modernization away from imperial nationalism toward democracy. The first Socialist Party in Japan was organized in 1901, largely by Japanese Unitarians.

On the conservative side, a third response was that of mainline Japanese protestants, who at that time put their hopes for eventual change not so much in immediate corrections of Japanese society, but rather in the forging of an effective Christian community within that society as an agent for change. Still a fourth stream, more radically conservative theologically and at the same time more radically Japanese culturally, called itself the "No-Church Movement" (*Mukyokoi*). Reacting against organized Protestantism, it favored a voluntary-society type of loose church structure, and was patriotically Japanese. "I am a Japanese," said Uchimura. But its patriotism was not idolatrous. It pressed purposefully and articulately for changes in Japanese society to allow more justice and freedom for individuals under Japanese imperial rule.

But in this paper I must limit myself to an attempt to trace Asian Christian responses to culture only up to about the seventh century, with an occasional glance at the thirteenth. I will limit the geographical focus also, to eastern Syria and Persia, for it was from there that the Church of the East began its quite astounding Nestorian missionary explosion across Asia to the Pacific. As for terminology, I use Asia in the sense of non-Roman Asia, and I will not even try to untangle the many-colored religious, social, and political strands which make up what we loosely call culture. There is no accepted definition of the word, and I am not inclined to invent a new one. I use the word virtually interchangeably with "society," or "civilization."

My outline falls into three parts. First I will look briefly at Oriental

Asia's earliest theologians, Tatian and Bardaisan, two second-century Asian pilgrims in search of a Christian formulation of culture. And second, I will describe four early Asian models of a Christian approach to culture. Let me call them:

1. The hermit on his holy hill
2. The bishop in his "blessed city"
3. The teacher in his school
4. And the patriarch in his Christian ghetto

And finally, I will note briefly how traces of all four models color the work of a fifth model, the missionary to the ends of the earth, the early Asian missionary. The emphasis throughout will be not so much on the missionary expansion of the church as on the matrix of attitudes in the church itself towards its environment which may have shaped the nature of its expansion.

The Two Pilgrims

First the pilgrims, Tatian and Bardaisan, who never quite found a Christian home in any culture.

Tatian. Tatian was a pilgrim and a maverick. Like today's turbulent Kurds, he came from Assyrian stock in Persia. The meager information we have about him suggests a life lived in three stages. First, it seems, he went through a pro-Western period. He left his own Asia for Rome to learn all he could of the science and philosophy of the Greeks. But ever the nonconformist, once in pagan Rome, he became a Christian. This led to a second stage in his life, a sharp reaction against the West and a return to Asia. It was perhaps not long after the execution of his teacher, Justin Martyr, by the Romans in A.D. 165, that he began to turn against the then non-Christian culture of the West and rediscover the beauty of his Assyrian and Asian roots. His *Address to the Greeks* is one of the proudest and sometimes most intemperate expressions of Asian nationalism anywhere in patristic literature. Whatever is good and beautiful comes from Asia or North Africa. Nothing Western is worthy of praise, not even the Greek philosophers who, he said, "wallow in matter and mud" (190: 21). Least admirable of all in the West, he continues, is its Greek and Roman religion of obscene and silly myths.

Note, however, that at this stage Tatian was not turning against culture as such, but only against what he thought to be an alien and inferior culture, such as that of the West. As a Christian Asian he could return to Asia proud of his Asian heritage, non-Christian though it might be. "I am an Assyrian," he declaims with an emphasis foreshadowing by about eighteen centuries Uchimura's "I am Japanese."

In the later years of his life, however, Tatian appeared to enter a third

stage. He began to turn against his own Asian culture. The sources are too scanty to allow us to be dogmatic about charting this development, but such a change would not be surprising in one of his temperament. In Rome the sins of the pagans had dismayed his puritan sensibilities, making the Asian civilization of his homeland more and more appealing as he remembered it with some nostalgia. "In every way the east excels" is the essence of what he said to the Greeks (cf. McGiffert 1960).

But back in Asia—Asia not as remembered in the mind of a homesick expatriate, but Asia as it really was—he apparently found it just as pagan, just as immoral, and just as cruel as the Greco-Roman West. Whatever the reasons, he left the Asian cities to try to establish a pure community, the "school of Tatian" east of the Tigris, unspotted and undefiled by the world. If what his opponents have written about him is true, it must have been a very narrow little community, for Tatian, reacting against the licentiousness of the Persia of his times, became so convinced that matter was evil and that sex, even in marriage, was a sin, that he is said to have doubted whether Adam, living with Eve, could really have been saved.

Bardaisan. The second example is Bardaisan. Tatian and Bardaisan lived in the same age, the second half of the second century. Both were Asian; both were scholars and theologians; both were intellectuals and devout Christians; both had been converted from paganism. But in all other respects, two more dissimilar personalities could scarcely be found. Tatian was an Assyrian puritan; Bardaisan a second-century "renaissance man," a Persian humanist. He was a sportsman, a poet, and a courtier of the king. He also happened to have one of the sharpest and most inquiring minds in the early Asian church.

Unlike Tatian, who finally withdrew from the world because he was a Christian, Bardaisan claimed the whole world for Christ because he was a Christian. The world was good, because God created it, he declared. Sex, in the marriage relationship, so far from being a corruption, had in fact a pleasurable and purifying function. Bardaisan's theology was unique among Syrian Christian writers of that early period in that it was a theology of freedom, not restraint (cf. Drijvers 1966: 226). He looked out on the world about him with cheerful optimism, seeking truth wherever he could find it. His home, Edessa, lay on the Old Silk Road which linked Rome with far-off China, and his only surviving work, *The Book of the Laws of Countries* (Drijvers 1965), shows such wide cross-cultural curiosity and informed knowledge that he has been called a pioneer in the field of cultural communication between Asia and the West.

There are times when Bardaisan seems so bedazzled by all the rich differences of the cultures of the world (Oriental astrology, Greek philosophy and science, Persian magic and mythology) that the integrity of his own

Christian theology is threatened. If, as his opponents claimed, he began to identify God the Father with the orbiting sun, and God the Mother (that is, the Holy Spirit) with the moon; and if he taught that Jesus Christ came as the Son of a sexual union between the divine Father and the divine Mother (Drijvers 1966: 144f.), then it is no wonder that he was expelled from Edessa as a heretic.

But judged by his own writing, and given the fact that he wrote before the Nicene Council had creedally defined orthodoxy, he may not have been so much a heretic as an erratically original theological pioneer, trying, as Schaefer (1932) suggests, to do for the Christian faith in Asia what the apologists sought to do in the West, that is, make the gospel intelligible in a non-Christian culture, in his case the Iranian environment of the court of Edessa. I think of Tatian as being Asia's Tertullian, and of Bardaisan as its Clement of Alexandria.

Four Models of Organized Response to Culture

When we turn from individual cases to describe more organized attempts to relate Christian faith and life to Asian civilization, Cullmann's remark comes to mind that the attitude of Christians toward the world since the New Testament beginnings has been exceedingly complex, but basically an ever-changing mix of three ingredients: hostility, indifference, and approval (1956: 193ff.). The four models I have chosen from Nestorian Asia—the hermit, the bishop, the teacher, and the patriarch—each in its own way combines different parts of this mix.

The Hermit on His Holy Hill. The first attitude, hostility to culture, is the mark of the hermit. In this model, early Asian Christian ideals relating to culture came closer to Tatian-style withdrawal than to a Bardaisan-like embrace of Asian society. The popular ideal of the purest Christian lifestyle was not drawn from the Christian family, nor from the church community, but from the radical ascetics who were followers of a tradition ascribed to the austere genius of Tatian.

They were called encratites, and in the eyes of ordinary Christians, the more extreme their separation from the world, the more quickly they earned their sainthood. "They lived with animals," wrote Ephrem the Syrian (1898). "They ate grass . . . and perched on the rocks like birds." They built platforms for themselves on pillars; they walled themselves up in caves; they set themselves afire, and avoided women as "the instruments of Satan" (cf. Aphrahat 1898).

But this higher way of separation was not limited to men. Sexual abstinence, whether for men or for women, was the ideal, the mark of a complete Christian (Vööbus 1951, 1960). In the third century, if not before, this rigorous and exclusive interpretation of the meaning of Christian purity

began to take shape as an organized movement in the church. Those who chose the harder, higher way, the way of complete discipleship, were called "Covenanters," "Sons and Daughters of the Covenant." They were companies of the totally committed—celibate, single-minded, and separate.

Vööbus describes an early surviving sermon of Syrian origin as illustration. The preacher sees a host of pure virgins wearing crowns of everlasting life, and entering the holy city singing the song of their triumph over sin. They dance with the angels before the throne of Christ the bridegroom. They are the pure ones. But there is a darker side to the vision. Outside the gate is a group of women weeping bitterly. They are married women, and too late they have discovered that by marriage they have excluded themselves from paradise (Vööbus 1960:I, 73).

As a model for the church community in general, it is not hard to see that this ideal might prove unworkable. By the fourth century, as the Christian faith encountered a Persian culture in which celibacy was abhorred as deviant and inhuman, church leaders like Aphrahat the Persian and Ephrem the Syrian, though they themselves may have been "Sons of the Covenant," wisely refused to limit the rights and privileges of full membership in the Christian fellowship to the Covenanters. They began to discover that singleness of heart defined wholly as total celibacy not only divided the sexes and destroyed the family, it could also split the church.

The tragedy in such extremism is that it robbed the congregational life of the church of some of its most dedicated individuals. At times the effort to enforce it sank into absurdity. One document of the time, the Pseudo-Clementine *De Virginitate*, counsels Christians on the problem of how to observe the traditional "kiss of peace" in congregational worship without breaking the Covenanters' vow of chastity and separation. The solution, seriously proposed, was to wrap the right hand carefully in one's robe and cautiously extend it for a well-filtered kiss (in Vööbus 1951: 82).

Obviously, whether in the interests of missionary expansion or of fidelity to Scripture or simply of Christian unity and fellowship, there was an urgent need somehow to turn the church from negative separation to positive engagement with its environment, and for that the model of the dour hermit brooding on his hill or the Covenanter guarding his or her celibacy as a purer calling was not adequate. For leadership *in* the world rather than *out* of it, Christians turned to another figure, the bishop in his "blessed city."

The Bishop in his "Blessed City." Just such a turning point can be seen in the life of Jacob of Nisibis at the end of the fourth century. Theodoret, the fifth century church historian, describes how Jacob felt the early call to solitary holiness, renounced the world, and went up into the mountains to meditate and pray. He wore no clothes, used no fire (1864). But about A.D.

300, unable in good conscience to reject an earnest plea from the city church in Nisibis, he returned to the world, and to the church in the city. He became the first (some say the second) bishop of that important fortress city on the border between Rome and Persia.

Jacob of Nisibis is an early historical example of one of the finest traditions of the Church of the East. Time and time again when the church needed them, the greatest of the ascetics put the call to service and witness above the claims of separation. Purified by prayer and a life of sacrifice, they were able to move beyond the compulsions of spiritual exercise to the no less demanding tasks of reviving and leading the organized church in its witness to the world about it.

Even earlier, in Edessa, while that city-state just east of Nisibis was still more Persian than Roman, for the first time, apparently, the Christian faith developed enough of a mass following to make a national impact on the culture. Trade, science, superstition, family pattern, politics—every phase of the life of all the people began to be shaped by Christian beliefs and values. It is no coincidence that it was in Edessa, about A.D. 201, that we find the first documented record of a Christian building—a church as distinct from a home used as a church. It was such churches that became the seats of the bishops, and it was the city bishops who, as the number of Christians grew, found themselves on both sides of the border, even in non-Christian Persia, invested with some measure of political as well as spiritual power.

Such power was not always wisely used. The ambitious Bishop Barsauma of Nisibis in the fifth century accepted military and political appointment by the shah of Persia as a commander or inspector on the frontier against Byzantine Rome, and his enemies claimed that he was not above using his own priests as spies (Chabot 532ff., 536f.).

In the eyes of many of Persia's Christians, Barsauma became an example of an even more serious compromise with pagan ways. He took a wife. Persians always married. To them, to remain single was an unnatural perversion, and by this time, the end of the fifth century, the Church of the East, perhaps in growing accommodation to Persian ways, had become more lenient on the issue of clerical celibacy. Its priests were free to marry. But not bishops. On that point they held to the tradition. When the patriarch Babowai tried to discipline his unruly bishop in shocked reaction to news of the marriage, he failed. The defiant Barsauma quoted St. Paul, "It is better to marry than to burn" (1 Cor. 7:9), and turned to his friend, the shah, for support. What could the patriarch do? He wrote to friends in the West, "We are enslaved under an impious government," and we cannot enforce discipline in the church as we would like (Labourt 1904: 142). So at the next regular Nestorian Council, though Barsauma's rebellion was reprovved, the church affirmed the right of all Christians, including bishops, to marry.

But preeminently the bishop at his best was the champion of the poor, as Segal has pointed out (1970: 87f.). In a foreshadowing of today's missionary "option for the poor," it was the bishop who took care of lepers and provided hostels for the indigent. When the famine of 373 swept through Edessa, and the poor, who always lived on the edge of starvation, were reduced to beggary and died by the hundreds, it was Ephrem the Syrian, a refugee from Persia, who organized their relief, for he was the only one the wealthy citizens of the city would trust to use their donations for the starving and not for himself. So he cordoned off the streets and set up 300 beds for the weak and dying and saw that the poor were fed with the money of the rich. He was not a bishop, but he acted like one and was treated as one. As he neared death he had to beg the people not to bury him in the bishop's cemetery but with his people, the poor.

Across the border in Persia proper the church never grew large enough to produce a "blessed city" in the sense of a Christian center with enough mass to leave its stamp on a nation's major social structures. Church growth advocates in mission situations are right. Where Christians remain only a small minority, their influence on culture though not unimportant will remain peripheral and probably temporary. All through the early centuries in non-Roman Asia, for lack of a mass following, the bishops of the Nestorian church were never able in any significant way to change the cultures about them, whether in India or China, or even in Persia, where they were most visible. In such situations what influence the church did exert on its environment came from a more indirect, but in many ways more effective agent of cross-cultural communication of the gospel in Asia, the teacher.

The Teacher in His School. For generations it was the School of the Persians in Edessa that became the most effective channel of communication and cross-cultural exchange between Asia and the West. Persian Christians came there not only to study the Bible and the church fathers but also to learn Greek philosophy and science and logic. At the end of the fifth century, however, the school was caught in the bitter theological power struggles of the Nestorian controversy and because of its staunch loyalty to the excommunicated Nestorius, it was forced to flee across the border into Persia. The West's loss was Asia's gain. The refugee teachers brought with them into Persia a refreshing burst of theological vigor and missionary energy.

The glory of the school was in its Bible study. Scripture was the heart and center of the curriculum. Students were given systematic training in biblical exegesis after the manner of the "great interpreter," Theodore of Mopsuestia, whose sober, literal, textual interpretations were quite different from the Alexandrian allegorical method which was popular in the West. So important did Nestorian theological educators consider the study of the Bi-

ble that the only title given to the director of the school was *mepasqana*, meaning "interpreter" or "exegete" of the Scriptures (cf. Vööbus 1965).

The rules of the school as drawn up by Narsai in A.D. 496 still survive and underscore a second great emphasis in Nestorian theological education, spiritual discipline. In many ways the school was run like a monastery. Students took vows of celibacy for as long as they were enrolled. They turned over all their possessions to the community of "brothers." They worked with their hands to pay for their education, and discipline was strict, both for the spirit and for the body. The school was as much a training ground for missions as for the priesthood.

By the sixth century the School of Nisibis had become the most famous center of learning in all Asia outside China. Enrollment climbed to more than a thousand students. It added a hospital and medical training to the curriculum. There were times when Christian physicians became even more of a Christian influence on Persian culture than the theologians. The school also produced the greatest of the patriarchs, men like Mar Aba the Persian (ca. A.D. 520), and the Nestorian "popes," who are my fourth model in this brief study of Nestorian encounter with the cultures of Asia.

The Patriarch in His Christian Ghetto. The patriarch in his Christian ghetto is in many ways a negative model. The ghetto was not a pattern chosen by the church. It was forced upon it. It was the world dictating its agenda to the church, not the church reaching out into the world.

If I were to pick out one historical cultural fact that has determined the difference between Western and Asian church history, I would describe it with this quotation from Browne's *The Eclipse of Christianity in Asia*: "In Asia . . . never once until the thirteenth century was the favour of the state conferred upon the Church" (1933:2). I might qualify the statement, mentioning Osrhoene as an exception, but I am inclined to let it stand. For precisely when the church of the Osrhoene capital, Edessa, finally won tacit state approval, it was taken up out of its Asiatic context and absorbed into the Roman West.

East of the Roman border in Asia proper, the church's culture became a dependent culture, captive and encapsulated in what was known as the *melet* system (in Persian), or *dhimmi* (in Arabic), a ghetto. It was a state within a state, a minority enclave of protected but subjugated people. In essence, the acceptance of this system was the price paid by an ethnic or religious minority for survival in a state ruled by people of another race or religion. Because Asian Christianity never even nominally became the religion of a majority save in more recent times as in the Philippines and Lebanon, its basic cultural pattern has always been some form or other of the ghetto.

In the early days of the church in Persia, the culturally eclectic Parthian dynasty had tolerantly made room for new religions, especially for a religion

like Christianity which was being persecuted by Persia's enemy, Rome. But the next dynasty, the Sassanids, who came to power in A.D. 225, were a different breed. Militantly nationalistic, they demanded a national religion and revived the old traditions of the Zoroastrians. All other religions became suspect as foreign, and none looked so potentially anti-Persian as Christianity when Rome turned Christian under Constantine. Very soon thereafter, in A.D. 339, the great Persian persecution began which first marked off Christians publicly as an alien community within an Asian empire.

In defense, the Persian church strengthened its leadership. In three quick councils at the beginning of the fifth century it pulled its bishops together to elect a patriarch. The first council in A.D. 410 declared that the bishop of the Persian capital, Seleucia-Ctesiphon, was "Catholicos and archbishop of all the Orient." The third council in 424 added that not only was he supreme in the Orient but was also the equal of any patriarch, East or West, and subject to none (Chabot 1902:225f., 296f).

That was an exaggeration. He was still a subject, subject to a non-Christian ruler, the shah of Persia, and the shah made sure he knew it, as when he humiliated and executed the patriarch Babowai for attempting to discipline his friend the unrepentant married bishop, Barsauma. No Christian, not even the patriarch, had power except within his ghetto, and even there his power was dependent upon the shah. Outside that narrow circle, Christians might have influence, but not authority.

When the Arabs swept over Persia in 642 they did not greatly change the basic pattern of the ghetto. The Christian community became an already discriminated against minority inside a conquered Zoroastrian majority ruled by an alien, Arab, Muslim elite.

The effects were harsh and humiliating but not quite the popular conception of what happened to the church under the "sword of Islam." Many still believe that Christians after the conquest were faced with the brutal choice: extermination or apostasy, death or Islam. In truth, however, in many ways Christians received specially favored treatment. It was the Zoroastrians who were most ruthlessly oppressed. Theirs was the national Persian religion and it was their culture that the Arabs most feared as representing a possible revival of Persian power. Christians, on the other hand, had been an oppressed minority under the Persians. It was the belief of the Arab conquerors, therefore, that they would feel no loyalty to Persia and might even welcome the conquest as a liberation.

But a ghetto is a ghetto. In terms dictated by the great Umar, father-in-law of Muhammad, and his second successor, (Tritton 197f.), it isolated Christians politically and strictly regulated the practice of their faith but did not completely prohibit it. "You shall not display the cross in any Muslim town, nor parade your idolatry, nor build a church . . . nor use your idola-

trous language about Jesus, the son of Mary, to any Muslim." This last clause, which was in essence a denial of the right to evangelize, was to prove to be the most fatally constricting rule of them all. But in return, Christians were promised protection.

The final and, in some ways, the most effective disability imposed upon Christians in the ghetto was financial. The price the Christian had to pay for the right to believe and worship was double taxation. This was a penalty which left the door wide open for use of the tax as a weapon of persecution, and it also proved to be a door left open for apostasy from the faith. Turn Muslim, and you will pay less tax.¹

The Missionary to the Ends of the Earth

I am not happy about the many negatives in this brief survey: ascetics and their sanitized kisses of peace, bishops with "blessed cities" which never became Christian, teachers with schools soon lost to the conquerors, and patriarchs ruling minority communities under orders from unbelieving shahs and caliphs. Let me conclude with a word of encouragement. There was a fifth model, the missionary, who at times mirrored all the weaknesses of the models we have described, but who also with the call to mission was often granted the grace that turns weakness into strength.

It is easy to ridicule the ascetics for their prickly pietism and antisocial ways. But it was to the ascetics, despite their desire for withdrawal, that time and again the church turned for renewal, and for growth. How often the separated, narrow-minded "holy ones" broke out of their cells and turned the monastic movement they had started into the major dynamic for mission in the Asian church.

Syriac literature firmly relates the call to ascetic self-denial with the call to go and preach and serve. This seems to have been the most striking difference between the Syrian saint-ascetics of Asia and their Egyptian counterparts in North Africa. Syria, with its travel and trading traditions, stressed mobility and outreach. Its ascetics became wandering missionaries, healing the sick, feeding the poor, and preaching the gospel. Robert Murray describes them as "homeless followers of the homeless Jesus on . . . ceaseless pilgrimage through this world." Egypt, on the other hand, more solidly agricultural, valued stability and tended to withdraw from outside contacts and movements. Its saints ignored the world and retreated to their caves and cells (Murray 1975: 28f.).

The very early and much debated *Gospel of Thomas*, which was found in Egypt but is often attributed to Edessa in east Syria, exhorts the faithful to "become wanderers," that is, missionaries. It declares that traveling and healing are a higher call than fasting, praying, and giving alms. It quotes the Lord's call to missionary action, "The harvest is great but the laborers are few," and repeats it with an added dramatic twist, "The harvest is great but

the laborers are few; many are around the opening but nobody in the well" (logia 9, 77, 78, 112) which sounds remarkably like a challenge to frontier missions.

In less than two hundred years after the death of Christ, by the end of the Parthian dynasty in Persia in A.D. 225, the holy wanderers of the Syrian church had carried the faith, not just across the borders of Rome into Persia, but halfway across Asia to the edges of India and the western ranges of fabled China.

Even the bishops felt the missionary call and left their "blessed cities" for service in far places. About the year A.D. 300, according to the Nestorian *Chronicle of Seert*, David, bishop of Basra, where now Iran and Iraq are locked in deadly combat, "left his see and departed for India where he converted a multitude of people" (1971:236, 292). The missionary bishops of Central Asia (in what is now Afghanistan and Turkestan), and in China at the T'ang dynasty capital of Chang'an, and in India, added the structural strength of organizational discipline to the evangelistic zeal of the wandering, ascetic pioneers.

As they went, these Nestorian missionaries carried with them also the two distinguishing marks of the schooling of their teachers: knowledge of the Scriptures and intellectual discipline. In order to teach the Scriptures to the nomads of Central Asia, they first had to teach the nomads how to write. A surviving account of a Nestorian mission to the Huns about A.D. 497 relates that the pioneers were two laymen, soon joined by a bishop and four priests. The ordained missionaries stayed only seven years, but the two laymen remained with the Huns for thirty. They preached and baptized and reduced the language of the Huns to writing for the first time (*ibid.*, 128).

Farther east in China, when the missionaries encountered what was in many ways an even more advanced culture than their own, there again it was the missionary as teacher which proved to be the key to the opening of the mission. The Nestorian Monument describes how the first known missionary to China, Alopen of Persia, arrived at the T'ang capital in A.D. 635 with the "true sutras" (the true Scriptures) of a "true way," the 24 books of the Old Testament and the 27 books of the New.² The new religion's connection with books provided an immediate breakthrough into the cultured mind of China which so highly prized learning. The T'ang emperor himself invited the Persian into the imperial library and ordered him to begin translating his books into Chinese at once. The missionary as teacher is an honored, ancient model in Asia.

In closing, we must not be too quick in our criticisms of the patriarchs. They compromised, they vacillated, but they survived. They were shepherds who did not flee and leave the flock. They stayed at their posts and preserved a continuity of visible Christian presence in Asia, a church which survived for another thousand years. Even under the harsh limitations and

persecutions of non-Christian governments, they faithfully continued to commission priests and bishops as missionaries south and east into Asia from Ceylon to China. And for one brief and glorious period in the 13th century, when a Mongol emperor, son of a Nestorian princess, sat on the throne of China, and a Mongol khan drove the Muslims out of Persia, and a Mongol monk from the court of Khublai Khan was elected in Baghdad as Patriarch of Asia, (Budge 1928), it seemed that the patience and the perseverance of 900 years of survival would be rewarded with a final continental triumph of the cross, an Asian church, with an Asian base, able at last to make its transforming mark on a continental Asian civilization. Then came one of the "unpredictable discontinuities" of history. Success suddenly turned to failure, the outposts in Central Asia and the Far East were wiped out, and what was left of the church in Asia turned again to its patriarchs to preserve the faith through the many more centuries of persecution that were to come.

Some say the Nestorians learned the lessons of compromise too well, but they did survive, and for our own uncertain future in an increasingly hostile, non-Christian global culture, who is to say from which of these ancient Asian models we may learn the most—the ascetic, the bishop, the teacher, or the patriarch? From which of these models did the Nestorian missionaries learn the most, and what did they learn from them that they should never have copied? Each model from the past has its own lessons of risk and opportunity both for the missionary present and for the missionary future.

I have only been describing some of the models. The lessons have to be learned anew and in different mixes by each generation for ultimate validity depends not on the model but upon how true the model is to its Lord, who is "the same, yesterday, today and forever," and who still says to those who follow him, "Go and make disciples of all peoples. Baptize them in the name of the Father and the Son and the Holy Spirit. Teach them to do all that I have commanded you. And lo, I am with you always to the end of time."

Notes

1. On this matter cf. Tritton (1970: 12ff.), which I summarize here. On the financial penalties, cf. pp. 197f.

2. Saeki (1951: 52, 55, 83, 86) notes the problems raised by this reference to the number of books as compared to earlier references to the Nestorian canon.

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The Teaching of Missiology: Some Reflections on the Historical and Current Scene

WILLIAM RICHEY HOGG

This article makes a representative survey of the study of mission in theological education. It relies in considerable measure on O. G. Myklebust's classic work, The Study of Missions in Theological Education (2 vols., 1955, 1957) in the first part, and centers, as did Myklebust, on five seminaries at mid-century: Southern Baptist, Yale, Union, Princeton, and Hartford. The second half examines, as of 1987, Princeton, Southwestern Baptist, Fuller's School of World Mission, Asbury's E. Stanley Jones School of World Mission and Evangelism, and the Overseas Ministries Study Center, and presents five brief reflective comments.

A missionary to India, Presbyterian Daniel J. Fleming returned to the USA, completed his Ph.D. (his published dissertation explored missionary devolution), and in January 1915, began his mission lectures at New York's Union Theological Seminary. They marked the beginning of his long and productive career at Union.

With several others then teaching missions in schools located roughly between Princeton and Boston, he helped to launch (most probably in 1917) an ongoing series of discussions which became the Fellowship of Professors of Mission. That body produced a constitution in 1940, usually met twice a

William Richey Hogg did his Ph.D. at Yale under K. S. Latourette, served the International Missionary Council for two years, and taught three years at Leonard Theological College in Jabalpur, India. Since 1955 he has been at Southern Methodist University's Perkins School of Theology, where in May 1987, he became Emeritus Professor of World Christianity.

ADJOURNED MEETING

PRESBYTERY OF NEW BRUNSWICK
FIRST PRESBYTERIAN CHURCH OF EWING
TRENTON, NEW JERSEY

JULY 14, 1987

An adjourned meeting of the Presbytery of New Brunswick as enacted on June 9, 1987, will be held on Tuesday, July 14, 1987, in its 249th year, in the First Presbyterian Church of Ewing, 100 Scotch Road, Trenton, New Jersey. DIRECTIONS: The church is located on Scotch Road, 1 1/2 miles south of I-95. It can be reached easily from Pennington Road (Route 31) by turning onto Carlton Avenue opposite the entrance to Trenton State College, proceeding to Scotch Road (end of Carlton Avenue) and turning right.

7:30 p.m. Presbytery constituted with prayer - Rev. William O. Culton, Moderator
Presentation of Docket
Compiling the roll
Reception of corresponding members and new elders

7:40 p.m. Report of the Committee on Ministry - Rev. Susan Dee Reisinger, Chp.

1. Consider the call of the Pilgrim Presbyterian Church to Catherine Jeffress to be Pastor. See Statement of Faith attached.
2. Extend the contract between the Pilgrim Presbyterian Church and the Rev. Jean B. Pinto to August 4, 1987.
3. Extend the contract between the Lawrence Road Presbyterian Church and the Rev. George Sweazey to December 31, 1987.
4. Dismiss the Rev. Jeffrey Qamoos to the Presbytery of Western New York.
5. Approve the request of the Rev. Samuel Moffett to be granted the status of honorably retired as of August 31, 1987.

Adjournment

+++PLEASE BRING CONTENTS OF THIS MAILING WITH YOU TO PRESBYTERY+++

July 14 '87

June 20, 1987

AMERICAN SOCIETY OF MISSIOLOGY
Annual Meeting

MINUTES

June 20, 1987
University of Pittsburgh
Pittsburgh, Pennsylvania

1. OPENING President Samuel H. Moffett called the meeting to order and led in prayer.
2. RECOGNITIONS This being the fifteenth annual meeting of the ASM, President Moffett recognized past presidents of the society who were present, the presidents of the Mid-West Fellowship of Professors of Missions and the Eastern Fellowship of Professors of Missions, the president of the Fellowship of Students of Missiology, and Professor David J. Bosch, founding executive secretary of the Southern Africa Missiological Society.
3. MINUTE REVIEW Wilbert Shenk highlighted the minutes of the June 21, 1986, annual meeting held at North Park, Chicago.

Action 1: It was moved, seconded, and carried to approve the minutes as recorded.

4. REPORT FROM DIRECTORS Wilbert Shenk reported on several matters out of the meeting of the Board of Directors, June 19:
 - a. Reinstitution of the CSSR Bulletin which will be mailed to all members of ASM. This requires the appointment of someone to serve as a reporter from ASM to the Bulletin. The nominating committee was instructed to bring a nomination.
 - b. The Fellowship of Students of Missiology inquired about the possibility of their members participating in the ASM Travel Pool. The board approved taking this step and asked the secretary to revise the guidelines accordingly.
 - c. The 1988 annual meeting will be held June 16-19 in the greater Chicago area.
 - d. A request came to the Board to reaffirm its support for the major research project being carried out under direction of Dr. David Barrett. In some respects this represents a

June 20, 1987

continuation of several earlier initiatives through various agencies. Barrett is directing this project under sponsorship of the Southern Baptist Foreign Mission Board but with a view to making the fruits of these labors widely available. Therefore, the Board adopted the following resolution:

"That ASM commend and encourage the Research Project on the Future of the Christian World Mission, which entails a systematic, long-range, integrated, ecumenical project of research, reflection and action on the future of Christian world mission, through the formation of a committee that would support and coordinate what is being done by others, but without financial and staff obligations."

e. Word has come of the serious illness of our fellow member, Orlando Costas. The Board will send greetings to him from the annual meeting.

Action 2: It was moved, seconded and carried that we accept this report.

5. TREASURER'S REPORT Wilbert Shenk summarized the audited report for the last fiscal year and made the report available for inspection. In summary, the report indicates that the Society enjoys good financial health at present.

Action 3: It was moved, seconded and carried that we receive this report.

6. BOARD OF PUBLICATIONS Robert Schreiter, CSSP, associate editor of Missiology, presented the report from the Board of Publications. He noted:

- a. The campaign to increase subscriptions to Missiology has not achieved the hoped-for results thus far.
- b. The subscription rates for Missiology will remain the same for another year with the likelihood there will be an increase in 1988.
- c. Recommendations and reports dealt with:
 - 1) That a 20-year index of Missiology be prepared.
 - 2) The Fellowship of Students of Missiology

interest in releasing some of their materials through Missiology be considered.

- 3) Norman Thomae has represented ASM at the meeting of the IAMS' Documentation and Bibliography conference in Paris.
- 4) Norman Thomae is giving leadership to the ASM's Missiology Bibliography.
- 5) A new advertising manager has been appointed--Steve Shenk.
- 6) The Board was reminded that the present term for the team of editors expires mid-1988. Covell and Schreiter have given notice they cannot accept another term. The Board will begin work on their replacements in coming months.

Gerold H. Anderson reported for the ASM Series. Sr. Mary Motte and Charles R. Taber are the two other members of the editorial committee. Anderson chaired the committee this past year but gave notice that he must resign. He noted:

- a. One new volume was published in 1986--Ralph Covell's Confucius, the Buddha and Christ.
- b. Sales of the books have been steady, but with one exception they have not been outstanding sellers.
- c. Contracts have been signed with authors of two new books and several more are in prospect.
- d. Orbis Books is in the hands of a new management and editorial team which remain committed to the ASM Series. Anderson introduced Eve Drogin, senior editor, Orbis Books. She brought greetings.

Action 4: It was moved, seconded and carried to receive this report.

7. REPORT OF
NOMINATING
COMMITTEE

Richey Hogg presented the slate of nominees as follows:

- a. Board of Directors (3-year terms, class of 1991):
 - Jamee M. Phillips (Conciliar)
 - Marye Roy, MM (RC)
 - Steve Bevans, SVD (RC)
 - Addison P. Soltau (Ind)

Action 5: It was moved, seconded and carried to elect this slate by acclamation.

- b. Board of Publications (4-year terms, class of

1992)

Marvin Hoff (Conciliar)
H. McKennie Goodpasture (Conciliar)
Mary Motte, MMF (RC)
Alan Neely (Ind)

Action 6: It was moved, seconded and carried to elect this slate by acclamation.

- c. News editor (3-year term)
Edward H. Schroeder

Action 7: It was moved, seconded and carried to elect the nominee by acclamation.

- d. Officers (one-year term)
President - Joseph R. Lang, MM
First Vice-President - Alan Neely
Second Vice-President - James A. Scharer

Action 8: It was moved, seconded and carried to elect the slate by acclamation.

8. ANNOUNCEMENTS Several matters were brought to the attention of the membership.

- a. The International Association for Mission Studies (IAMS) will hold its next meeting June 29-July 8, 1988, in Rome.
b. From the APM came a request that we find a way of recognizing members of the Society or others active in the field of mission studies who have died.

Action 8: It was moved, seconded and carried to find a suitable channel for releasing "In Memoriam" information.

- c. Joe Lang announced that tentative plans are to hold next year's meeting at Techny Towers, Techny, Illinois.

9. ADJOURNMENT The President declared the meeting adjourned.

Wilbert R. Shenk
Secretary

MAY 1-3

87

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PROGRAM

MAY 1, 2, 3, 1987

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CHRISTIAN FAITH AND BUSINESS

Mr. William H. Wilson
McAllen, Texas



Former Moderator of the Presbyterian Church USA first lay Moderator in the newly merged Presbyterian Church USA. Elder in the McAllen Presbyterian Church he is a businessman... a consultant geologist and seismic interpreter for major oil companies.

CHRISTIAN FAITH AND PUBLIC SERVICE

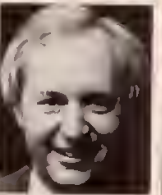
Hon. William F. Winter
Jackson, Mississippi



Former Governor of Mississippi, Mr. Winter has had a long career in the legal profession and currently practices law, is a farmer and timber grower. A Presbyterian Elder and member of Educational and legal Boards and Commissions.

CHRISTIAN FAITH AND LAW

Thomas D. Morgan
Atlanta, Georgia



Professor of Law at Emory University School of Law in Atlanta, Georgia. Served as Associate Professor of Law, Dean of the Law School, Visiting Professor of Law, and Teaching Fellow. Author of publications in the fields of Economic Regulation and Administrative Law.

CHRISTIAN FAITH AND EDUCATION

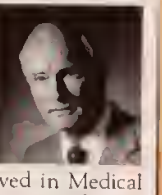
Dr. Kenneth B. Orr
Clinton, S.C.



Dr. Orr is President of Presbyterian College in Clinton, and former President of the Presbyterian School of Christian Education in Richmond, Va. His fund-raising skill has helped to bring financial stability to educational institutions increasing their endowment and enlarging their programs and effectiveness.

CHRISTIAN FAITH AND MEDICINE AND HEALTH

F. Hansell Watt, M.D., P.A.
Tallahassee, Florida



President Medical Benevolence Foundation. Elder in the Faith Presbyterian Church. Dr. Watt has served in Medical Missions in Mexico, Haiti and Zaire, and is a General Surgeon in Tallahassee.

ASSEMBLY SPEAKERS

Honorable
Andrew Young
Atlanta, Georgia



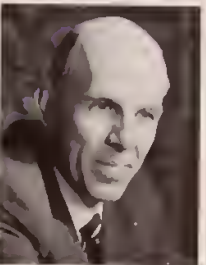
Mayor of Atlanta, Andrew Young has brought great experience to the task of managing an advanced, complex city of more than 7000 employees and a budget of over a billion dollars. Making jobs and business development his primary responsibilities as Mayor, he has worked to assure stable economic growth in Atlanta.

Dr. & Mrs. Louis
H. Evans, Jr.
Washington, D.C.



Dr. Evans is Pastor of the National Presbyterian Church in Washington, D.C. Dr. and Mrs. Evans will serve the Men's Assembly as a team, using their vast experience in lay ministries to help answer some of the questions on the minds and hearts of Presbyterian Men.

Dr. Samuel H. Moffett
Princeton, New Jersey



Born in Korea of missionary parents, Dr. Moffett is currently the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary and Chairman of the Church History Department.

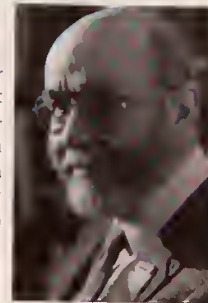
Dr. Randolph Taylor
San Francisco, Calif.



Dr. Randolph Taylor, President of San Francisco Theological Seminary, San Francisco, CA. First Moderator of the re-united Presbyterian Church leading the morning worship.

THE MEN'S ASSEMBLY BIBLE STUDY LEADER

Rev. Benjamin Weir
Berkley, California



Princeton Theological Seminary, served as assistant pastor in Oakland, California, evangelist in Shiite town of Nabatiyeh in Southern Lebanon, kidnapped in May in Beirut and released 16 months later. Elected Moderator of the Presbyterian Church USA on June 11, 1986.

SUNDAY MORNING RIVERSIDE WORSHIP

Hon. William H. Hudnut, III
Indianapolis, Indiana



First Indianapolis Mayor to be elected to a third consecutive term on November 8, 1983. Under his leadership, the city became known as an early urban area to be successful in transitioning from the Industrial Age to the Information Age.

THE MEN'S ASSEMBLY SONG LEADER

Dr. Pat McGeachy
Nashville, Tenn.



Great singing has been the hallmark of the Presbyterian Men's meetings over the years. At the New Orleans Men's Assembly, Pat McGeachy will lead the singing and present a fresh approach to getting men to participate in the music. Dr. McGeachy is an inner-city minister in Nashville, Tennessee at the Downtown Presbyterian Church.



YES, I want to gain new insight into partnership with Christ during the New Orleans Spring '87 Presbyterian Men's spiritual advance.

PRINT NAME _____
 PRINT ADDRESS _____
 PRINT CITY STATE ZIP _____
 CHURCH _____
 PRESBYTER _____
 Make \$30.00 Registration check payable to:
1987 Presbyterian Men's Assembly, Paul Warburton,
 (General Treasurer), 606 Bahia Circle, Ocala, FL 32672.

SOME THINGS YOU'LL WANT TO KNOW ABOUT

HOW TO REGISTER: Mail a check for thirty dollars to Paul Warburton, Treasurer, 606 Bahia Circle, Ocala, FL 32672.

FOR INFORMATION ON HOTEL AND MOTEL ROOMS, TOURS AND OTHER ACTIVITIES: Write Country Travel, 2159 Gause Road, Slidell, LA 70461, (1-504-522-2882 or 641-1760).

ASSEMBLY HEADQUARTERS: Will be Clarion Hotel, 1500 Canal St., New Orleans, 70112 (504-522-4500). General meetings will be held in Municipal Auditorium, North Rampart St.

ASSEMBLY STARTS: With five mini-conferences Friday afternoon, May 1, to explore the relationships of the faith and vocations (at the Clarion Hotel).

Separate, informal luncheons will be held on Friday for Kiwanians, Rotarians, Lions, other civic clubs and special groups.

ASSEMBLY ENDS: With worship service on Sunday morning.

ASSEMBLY ENDORSED: By 197th General Assembly and financed by special gifts from individuals, foundations, sessions, presbyteries, synods, General Assembly Mission Council, Program Agency and registration fees.

ASSEMBLY PLANNED: And directed by a Steering Committee appointed by National Council of Presbyterian Men (USA), Room 1149, 475 Riverside Drive, New York, NY 10115.

FAMILY PROGRAM: Will be available for spouses and children. Women are encouraged to register and to be a part of the Assembly.

OBJECTIVES OF MEN IN MINISTRY

- (1) To lead men into a vital relationship with Jesus Christ and to understand their own identity.
- (2) To deepen the spiritual life of men through

Christian fellowship which finds expression in mission.

(3) To cultivate participation in programs and projects enabling men to serve Christ in their congregations and vocations.

(4) To develop effective knowledge and leadership skills.

(5) To equip men to meet the mission needs and social challenges of a world in need of reconciliation.

IN NEW ORLEANS MEN WILL SHARE

* Celebrate the first Men's spiritual advance of the reunited Presbyterian Church.

* Gain a new insight into partnership with Christ in the home, church and in vocation.

* Develop an understanding of what it means to be male in today's world, from a Biblical, Christian perspective.

* Enjoy the great singing and fellowship of men from across the nation.

* See how being a part of a supporting Men's Fellowship can bring courage and sensitivity to the ethical and moral challenges men face in the family, community and in their vocations as they seek to be the church in the world.

WHAT THE MEN'S ASSEMBLY CAN DO FOR YOUR LOCAL CHURCH, PRESBYTERIES AND SYNODS

(1) Motivate and train men for leadership positions in the local church, presbyteries, and synods.

(2) Provide new insights on how the professional talents of laymen can be used by the organized church in carrying out its mission in the world.

(3) Inspire men to become active in the total program of the church.

American Historical Association

ANNUAL MEETING • 1987

WASHINGTON, DC



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Department of History, State University of New York, Albany

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Paul W. Schroeder
Department of History, University of Illinois, Champaign-Urbana

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Wednesday, December 30: 1:00-3:00 p.m.

124. RESPONSES TO THE JOHN BROWN RAID

Sheraton, Kansas Room

- CHAIR: Ronald G. Walters, Johns Hopkins University
Manufacturing Martyrdom: The Antislavery Response to the John Brown Raid
Paul Finkelman, State University of New York,
Binghamton
- Forgotten Surrender: John Brown's Raid and the Cult of Martial Virtues*
Robert E. McGlone, University of Hawaii, Manoa
- COMMENT: Catherine Clinton, Harvard University
Lawrence J. Friedman, Bowling Green State University

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125. MISSIONARIES' RESPONSES TO NATIONALISM

Sheraton, Kennedy Room

- CHAIR: Samuel H. Moffett, Princeton Theological Seminary
Presbyterians in Pahlavi Persia: Pride, Prejudice and Power
Michael P. Zirinsky, Boise State University
- New Values, New Selves: Nationalistic Responses of Indian Women to American Women Missionaries*
Leslie A. Flemming, University of Arizona
- Missionaries and Chinese Nationalism: The Case of Hamao*
Kathleen L. Lodwick, Southwest Missouri State
University
- COMMENT: Lawrence D. Kessler, University of North Carolina,
Chapel Hill

126. NEW APPROACHES TO WOMEN'S LIVES

Sheraton, Marshall Room

- CHAIR: Phyllis Palmer, George Washington University
Reexamining Mary Wollstonecraft
G. J. Barker-Benfield, State University of New York,
Albany
- Phallocratic Seduction and Feminist Vision: The Psychosocial World of Charlotte Whitton, Canadian Reformer and Politician (1896-1975)*
Patricia T. Rooke, University of Alberta, and
R. L. Schnell, University of Calgary
- COMMENT: Joyce A. Berkman, University of Massachusetts, Amherst
Phyllis Palmer

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Wednesday, December 30: 1:00-3:00 p.m.

I21. THE EMERGENCE OF INDEPENDENT MEXICO

Sheraton, Eisenhower Room

Joint session with the Conference on Latin American History

CHAIR: Eric Van Young, University of California, San Diego

From the Bourbon Reforms to Liberalism: Regalists, Ilustrados, and Liberals

Mariá de Refugio Gonzalez, Universidad Nacional
Autónoma de México

*From Royal Subject to Republican Citizen: The Ideology of Mexican
Independence*

Jaime Rodriguez O., University of California, Irvine

*Putting the Pieces Back Together: The Social Costs and Results of the Eleven
Year War of Independence*

Christon I. Archer, University of Calgary

COMMENT: Virginia Guedea Rincón Gallardo, Universidad Nacional
Autónoma de México

**I22. CHRISTIAN SISTERHOOD AND SOCIAL ACTIVISM:
RACE AND REFORM IN THE YWCA**

Sheraton, Holmes Room

CHAIR: Jacquelyn Dowd Hall, University of North Carolina,
Chapel Hill

Southern Churches and Progressive Reform in the Early Twentieth Century:

The Richmond YWCA, Interracialism, and Industrial Reform

Nancy A. White, Mount Vernon College

Deeper than Race? White Women and the Politics of Sisterhood in the YWCA

Nancy M. Robertson, New York University

COMMENT: John T. Kneebone, Virginia State Library

I23. 987: PROBLEMS OF EARLY CAPETIAN FRANCE

Sheraton, Johnson Room

CHAIR: John W. Baldwin, Johns Hopkins University

Flanders Between Carolingians and Capetians

Jean Dunbabin, St. Anne's College, Oxford

Dynastic Change in 987: A Review of the Evidence

Richard Landes, University of Pittsburgh

The Problem of Fidelity in Early Capetian Francia

Thomas N. Bisson, Harvard University

COMMENT: Gabrielle Spiegel, University of Maryland College Park

John-Lawrence Funeral Home
Marstons Mills, Massachusetts
March 19, 1987

(Jewish Service).

Gates Barnett Odence
Nobody ever called him that. He was Barney.

My friend Barney was a big bear of a man. Even physically he gave the impression of bigness, though if you actually measured him he wasn't all that big. I was taller up and down and he was bigger round and round. But he appeared to be bigger. It was that superabundant, crackling energy of his that did it. He wore the rest of us ordinary people out just trying to keep up with him.

But it really wasn't the physical that made him big. Barney was big in more important ways than that. He was big in mind, and big in heart, and big in spirit.

For all of his 55 years his mind never stopped working. It was a big, sharp, inquiring mind. He was interested in everything at Oberlin college, in the army, in Korea and here in the U.S. He was interested in business, of course--he never forgot that. But he was also interested in art, and pottery, and books and music, and people and politics, and philosophy and religion. He'd wake me up sometimes entirely too late at night, and say, "Sam, I've been reading such and such a book. What do you think about it?" I'd pretend I knew all about it and we'd be off and running mentally and philosophically. He never got tired of thinking.

And he was big in heart. He loved his family with a warm and sentimental love, and worried about them like a big mother hen. And who could keep track of the hospitals he has helped and the charities to which he has contributed, and the practical financial advice he gave to wet-behind-the-ears babes in the business world like missionaries who needed guidance on pensions and life savings. Time and again when an orphanage or a non-profit mission hospital was in trouble and needed help, he would take time from his own business to negotiate contracts for supplies or equipment or medicine, and when that wasn't enough he would just as likely simply reach into his own pocket to help people in distress. He had a big heart. He was an unusual paradoxical combination of sharp trader and soft heart.

And he was big in spirit. Big and broad. There was nothing narrow about him. Barney was intensely proud of his Jewishness. The traditions meant more to him than he wanted people to know. He used to lend me books to make sure that as a Christian I appreciated the fact that my faith was deeper than Scottish Presbyterianism, and older than Greco-Roman Orthodoxy or Roman Catholicism--that its oldest foundation was the Judaism of the prophets and the Psalmist and the Torah. "But I know that, Barney," I'd say. "Well, just don't forget it," he'd say. Then

March 19, 1987

he'd ask me questions about Jesus and the apostles. "They were all Jewish, Barney," I'd say, putting it right back at him. "I know that," he'd say. "Well, just don't forget it," I'd say; "Remember, my name isn't Samuel for nothing". And he'd laugh..

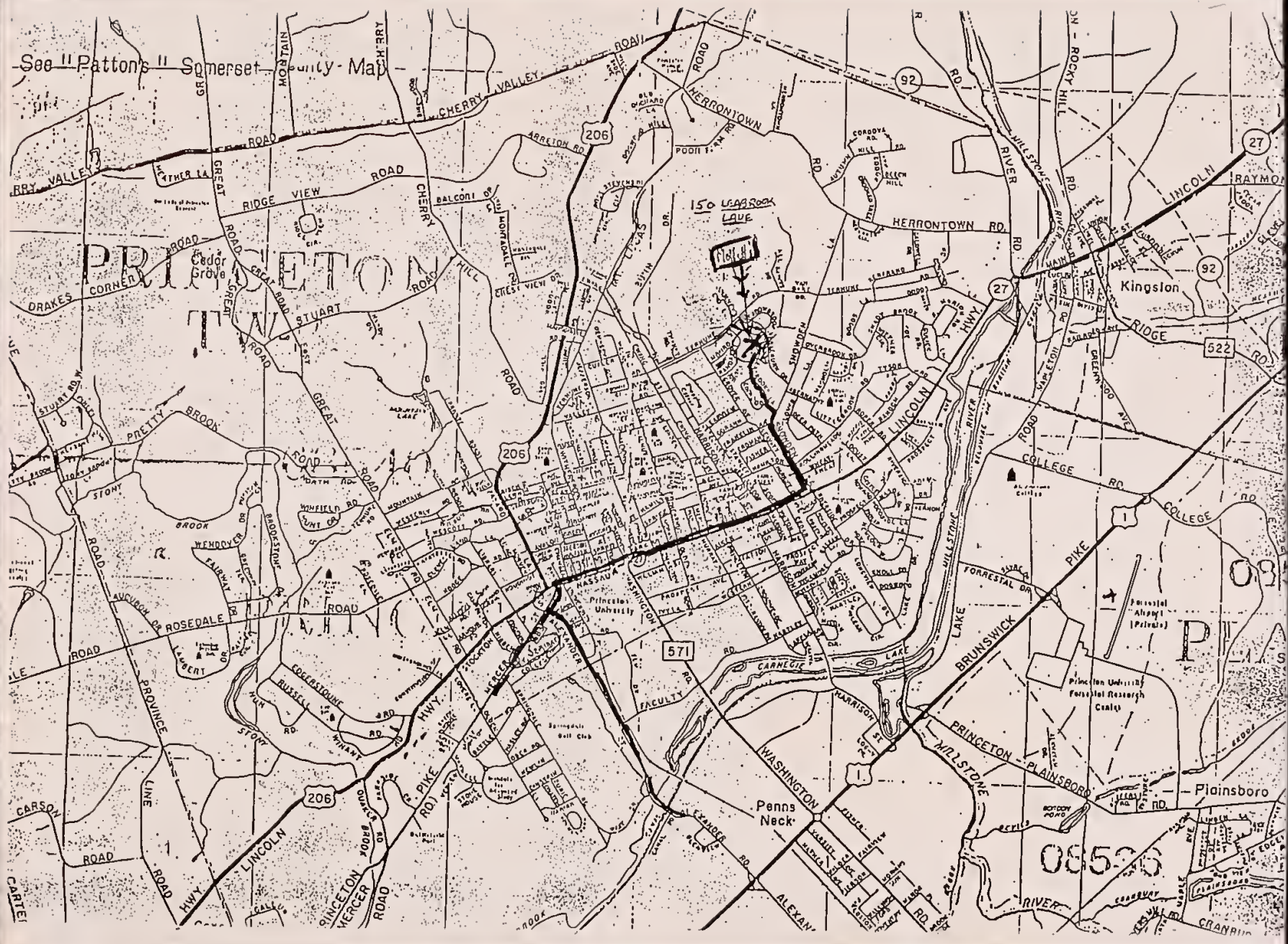
And if, when we got on to the differences, not just the similarities, the argument got a little tense, he'd break the tension with one of his jokes - corny, as often as not: "Have you heard the one about the Pope and Billy Graham and the Rabbi?" he'd say, and tell his story and have us all laughing again. He had a way of moving beyond differences without rancour and without minimizing them. Differences are important, more than we sometimes realize. But we are also more important to each other than we sometimes realize. And Barney was my friend; and his family is very dear to us.

His family will weep for him. And his friends will miss him. But the God of the prophet Isaiah has made him a promise which is better than our weeping, and better than our mourning:

"This is my covenant with [Zion..and with Jacob], saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, or out of the mouth of thy children, or out of the mouth of thy children's children, saith the Lord, from this time forth and for evermore." Amen.

Samuel Hugh Moffett

See "Patton's" Somerset Family Map





Southwest Missouri State
UNIVERSITY

Department of History
(417) 836-5511

April 30, 1987

To: Leslie Flemming, Michael Zirinsky, Lawrence Kessler, Samuel Moffett
From: Kathleen L. Lodwick

I talked with Anand Yang again yesterday. If we agree to go with Samuel Moffett as Chair and Lawrence Kessler as Commentator--then it is "official" that we are on the AHA program for December. (I talked to Lawrence about this at the AAS meeting after seeing Anand there. I hope this is okay with Samuel.) The written confirmation will come to me sometime in July and that is the last time we can make changes in the printed program. If anyone has any changes, please send them to me before July 1. I will be in Springfield most of the summer--only short trips are likely. My telephone numbers are 417 836-5065 (office) and 862-1075 (home), if anyone needs to call. I am most likely to be at home so call there first. I have an answering machine at the office.

Thanks again to everyone and I will see you in December in Washington, if not before.

*Samuel,
I hope this change is agreeable to you - it was necessary to delete Larry's paper to get on the program - so we have shifted him to comment.
Best wishes,
Kathleen*

*Am. - May 10, '87
o.k.*

*Dec. 30 1987
Am Soc. of Hist.*



The University of Arizona
Faculty of Social and Behavioral Sciences
Office of the Dean
College of Arts and Sciences
Tucson, Arizona 85721

January 12, 1988

Dr. Samuel Moffett
150 Leabrook Lane
Princeton, New Jersey 08540

Dear Dr. Moffett:

Dec. 30, 1987

I was so glad to have the opportunity meet you at the AHA meeting in Washington. I also appreciated your taking the trouble to chair our panel, and I found your comments on the papers very helpful.

I thought you might be interested in seeing another paper I wrote last spring in this area. This paper was for a rather strange little conference at the University of Southern California on the new gender scholarship. The paper is now under review for the journal *Gender and Society*, whose editor requested it after that conference. Naturally, if you have any comments on this paper, or any further comments on the AHA paper, I would be glad to have them.

Again, thank you for chairing our panel. I hope we can meet again sometime soon.

Sincerely,

Leslie A. Flemming
Associate Dean of Social and Behavioral Sciences

1551

Princeton University

Department of Sociology
2-N-2 Green Hall
Princeton, New Jersey 08544

17 June 1987


Samuel Moffett
Princeton Theological Seminary
Princeton, NJ 08540

Dear Mr. Moffett:

I am writing to ask if you would be willing to review the book listed below for the JOURNAL FOR THE SCIENTIFIC STUDY OF RELIGION. Please respond by returning the enclosed sheet to me.

Thank you in advance for your assistance.

Sincerely,



Robert Wuthnow
JSSR BOOK REVIEW EDITOR

AUTHOR: William Hutchison

TITLE: ERRAND TO THE WORLD

DUE: September 1, 1987

LENGTH: 650 words (approximately two double-spaced pages)

[Please observe format and style of reviews published in the JSSR.]

bea

Sept. 1

lic meetings until 1878. His translation work was a great achievement and his role as a propagandist has rarely been surpassed. However, he never gained a deep understanding of African culture nor any closeness with individual Africans, even with those like Mzilikazi who were fond of him.

BIBLIOGRAPHY R. Moffat, *Missionary Labours* (1840); J. S. Moffat, *The Lives of Robert and Mary Moffat* (1885); C. Northcott, *Robert Moffat Pioneer in Africa* (1961); J. P. R. Wallis, ed., *The Matabele Journals of Robert Moffat* (1945).

Andrew C. Ross

Moffett, Samuel Austin (1864-1939), pioneer Presbyterian missionary to Korea. Born in Madison, Indiana, and educated at Hanover College (B.S., 1884) and at McCormick Seminary (Th.B., 1888), Moffett was one of the early Presbyterian missionaries to Korea, arriving there in 1890, six months before the decisive visit of John L. *Nevius. The seven Presbyterian missionaries in Korea at the time were fully persuaded by Nevius and adapted to their fledgling work his then controversial plan and methods. The results were dramatic. Moffett stressed two facets of the plan especially: intensive Bible study for all believers, and evangelism by all believers. Beginning in August 1890, Moffett made several excursions to the north, and three years later he moved permanently to Pyongyang, where the response to the gospel and the growth of the church became legendary. Later analyses indicate a number of reasons, apart from missionary methods, that help to account for the remarkable growth of Korean Presbyterian churches during this era, but Moffett's contribution is indisputable.

In 1901 he began the Presbyterian Theological Seminary with two students meeting in his home. He served as the school's president for 17 years and as a member of its faculty until 1935. When the first class graduated in 1907 and the Korean Presbyterian Church was organized, Moffett was elected the first moderator. He was the Korean Presbyterian representative at the Edinburgh missionary conference in 1910, and again at the 1928 Jerusalem Conference of the International Missionary Council. From 1918 to 1928 he was president of Soongsil College in Pyongyang. He retired in 1934 at age 70 but chose to remain in Korea. In January 1936 tension between the Japanese governor and Presbyterian leaders in Pyongyang erupted over whether students in Christian institutions should be required to participate in ceremonies at a newly erected ^{Huanchi} shrine. Moffett, then president of the seminary board, and G. S. McCune, president of the college, were issued an ultimatum. The missionaries and the U.S. board voted to close the schools rather than violate their principles. Both McCune and Moffett were forced to leave the country, and Moffett died three years later in Monrovia, California. Of Moffett's five sons, four became ordained Presbyterian ministers and three of these missionaries, including Samuel Hugh *Moffett.

BIBLIOGRAPHY Charles A. Clark, "A Great Church and A Great Evangelist," in Board of Foreign Missions, Presbyterian Church

in U.S.A., *One World A-Building* (1946), pp. 87-96; Jong H. Lee, "Samuel A. Moffett's Reform Theology and His Mission in Korea in the Maturing Period: 1920-1936," *The Journal of Modern Korean Studies* 4 (May 1990): 53-77, and "Samuel Austin Moffett" (Ph.D. diss., Union Theological Seminary, Richmond, Va., 1983); Harry A. Rhodes, ed., *History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934* (c. 1935).

Alan Neely

Moffett, Samuel Hugh (1916-), American missiologist. Born in Pyongyang, the son of Samuel A. *Moffett, Moffett received his basic education in Korea, then returned to the United States and graduated from Wheaton College (B.A., 1938), Princeton Theological Seminary (Th.B., 1942), and Yale University (Ph.D., 1945). In 1942 he married Elizabeth B. Tarrant. After ordination and a period as an assistant and interim pastor, he was youth director for the Presbyterian Board of Foreign Missions before he and his wife were appointed missionaries to China in 1947. He was a member of the faculty of Yenching University and Nanking Theological Seminary until 1951, when he was expelled from the People's Republic of China. He served as visiting lecturer in missions and homiletics at Princeton Theological Seminary (1953-1955) and as acting candidate secretary for the Presbyterian Board of Foreign Missions (1954-1955). His wife died January 17, 1955. In October 1955 he returned to Korea, where he was professor, dean of the graduate school, and co-president of the Korean Presbyterian Seminary in Seoul. In 1956 he married Eileen Flower whom he had met in Princeton. He was also director of the Asian Center for Theological Studies and Mission (1974-1981). Following his return to the United States in 1981, he was appointed the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary. He retired from this post in 1986. Moffett served as president of the Royal Asiatic Society and the American Society of Missiology, and as a member of the U.S. Educational Commission on Korea. His published works include *Where'er the Sun* (1953), *The Christians of Korea* (1962), and *A History of Christianity in Asia, vol. 1: Beginnings to 1500* (1992).

BIBLIOGRAPHY *Princeton Seminary Alumni News* 20 (June 1986): 14.

Alan Neely

Mogrovejo, Toribio Alfonso de (1535-1606), second archbishop of Lima. Mogrovejo, who is known by his first name, Toribio, was responsible for reorganizing the Peruvian church and systematizing the evangelization of the Indians. Born in Mayorga, Spain, he studied law at the University of Valladolid and canon law at Salamanca. In 1574 Toribio was named president of the tribunal of the inquisition in Granada, a post he exercised for five years. Prior to his ordination (c. 1579), King Philip II named him archbishop of Lima. He was consecrated in Seville in 1580 and arrived in Lima in 1581. One of his first actions was to call the third Lima council, held between 1582 and 1583. This council, considered the most important of all colonial

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DEPARTMENT OF HISTORY
MINUTES OF THE MEETING
OF THE 4TH OF MARCH, 1987
AT 1:30 P.M. IN STEVENSON LOUNGE
AT THE CAMPUS CENTRE

The members of the department who convened on the 4th of March were the following: Professor Froehlich who took the chair, Professors Fenn, McVey, Moffett, Moorhead, Ryerson and Seban. Messrs. Siemon and Sunquist attended the session in their capacity of delegate of the Corpus Studiosorum.

1. The chairman opened the session after the members of the department had ritually indulged themselves in some confectionery provided this time by the generosity of Mr. Siemon. The department approved the minutes of the meetings of the 3rd and 25th of February and adopted the agenda prepared by the convener.

2. The chairman made three initial announcements. First of all he informed the department that he had received a memorandum from the Academic Dean pertaining to the consideration of the appointment of a teacher originating from the Third World in a discipline which might widen the intellectual and spiritual horizon of the students of the seminary. The members of the department were requested to give serious consideration to that matter. Then the chairman acquainted the department with the recent information that the venerable colleague Professor M.M.Thomas had declined the invitation to join the faculty again in the autumn. Professor Ryerson expressed his deepest regrets for this inestimable loss. The sadness of the department was partly alleviated by the consoling memory of the function organised in his honour at the close of last semester. Finally the chairman reminded his colleagues that Professor Livezey was anxiously waiting for their answers to the questionnaire that they have received. The deadline is the 10th of March.

3. The report regarding the actions taken by the Ph.D. Committee was met with mixed feelings. The department was pleased to hear that most of its recommendations had been approved, yet concerned about the case of Mr. Gordon Bell who had been recommended without avail for the waiting list for the programme in Missions, Oecumenics, History of Religion. The department felt that Mr. Gordon Bell should have been granted the advantage of being listed on the waiting list on the sole account of his credentials.

As regards to the motion passed on the 25th of February the department expressed its regrets that the matter had not been given full consideration at the last Ph.D. Committee meeting. Consequently the chairman moved the motion that the representative of the department, Professor McVey, be the interpreter of the department before the Ph.D. Committee on that particular issue. The motion was unanimously carried.

On the subject of the requirements for the admission to the doctoral programmes the chairman will address a memorandum to that effect to the Ph.D. Committee.

4. The chairman mentioned furthermore three doctoral candidates whose dissertations are well advanced yet not finished: Bishop Paulos, David Johnson and Robert Matthewson. Extension might be needed. No defence are forthcoming in the near future. Theo Gill might be ready to sit for his comprehensive examination by the close of the semester. The chairman reminded the chairmen of the committees of the new Ph.D. students that the reports of the first year review should be

submitted by the 1st of May.

5. The matter of the listing and scheduling of courses was raised by the chairman. Professor Douglass' new course entitled " Pastoral Care and Christian Education in the Medieval and Reformation Periods ", listed as CH 34, which had been approved by the department, will be taught in collaboration with Professor Dykstra with the approval of the department. The motion was enthusiastically carried.

Professor McVey's courses listed for the spring of next academic year should be removed from the list. Professor McVey will be on study-leave next academic year.

Professor Seban proposed the following courses for the academic year 1988-1989 : " The Divines in the Civilization of the Enlightenment "(CH 40) and " From Kantianism to Ritschlianism " (CH 45) for the first semester, and " The Divines in the Civilization of the Seventeenth Century" (CH 44) for the second semester.

The chairman acquainted the department with a memorandum from the registrar. The memorandum concerned a new format of two periods of 75 minutes for the three-hours course . This format could be optional and scheduled as follows:

- either : Tuesday, 10:40 - 11:55 a.m. and Thursday, 10:40 - 11:55 a.m.
- or : Tuesday, 3:30 - 4:45 p.m. and Tuesday, 3:30 - 4:45 p.m.

Those who might want to take advantage of this option should contact the registrar's office.

The chairman expressed his concern about the listing of EC courses. The department thought it wise for the time being to wait for further information.

6. Professor McVey who is in charge of the History Colloquium expressed her satisfaction for the large attendance that the last colloquia have been drawing. It has been decided that the coming colloquium will begin half an hour earlier, at 7:30 p.m., in order not to discommode the speaker. The venue remains Professor Dowey's home.

Scott Sunquist and Professor Seban have been approached as potential successors to Professor McVey and Mark Burrows. Both theologians are contemplating the offer.

7. The chairman drew the attention of the department to the common understanding that the required introductory courses in Church History can only be waived if they are replaced by advanced courses in the field. The chairman will confirm this view to the appropriate office.

The chairman informed the department that the Curriculum Review Committee had discussed the subject of an increase in the number of hours required for the M.Div. programme. An additional course each semester is under consideration. Scott Sunquist ventured the suggestion that the introductory courses in Church History be extended from two semesters to three semesters.

Scott Sunquist brought up the matter of a departmental assistant. A graduate student could provide a remunerated service such as reading the new periodicals or caring for the new literature book review. The chairman asked Scott Sunquist to write a memorandum specifying what he has in mind. The matter will then be examined at the next departmental meeting.

8. Professor Ryerson who is in charge of the Faculty Seminar announced that Professor Moorhead will be defending his Inaugural Address on the 12th of May, at 9:00 a.m.. Professor Moorhead will deliver his Inaugural Address on the 6th of May, at 1:30 p.m. Both events are the occasion of great rejoice for the department.

The session was adjourned at 3:05 p.m.

The Amanuensis.

Minutes
Department of History
Wednesday, November 5, 1986
1:30 P.M., Stevenson Lounge

Present: Professor Froehlich, Chair; Profs. McVey, Moffett,
Ryerson, Seban and Fenn
Student representatives Messrs. Siemon, Sunquist and
Pittman

1. Introductory Comments:

Professor Froehlich welcomed the student representatives and introduced Mr. Pittman, the new representative, to the faculty.

Despite Professor Froehlich's gratifying comments on the minutes, Professor McVey noted an inaccuracy pertaining to her suggestion at the previous meeting regarding a speaker. The minutes erroneously connected her suggestion with the Chair's previous request for names of lecturers to a particular series, and the department voted to correct the error by substituting "made" for "responded with."

Professor Froehlich continued with announcements that Messrs. Sunquist and Uttuk had passed their comprehensives and that Mr. Ocker was proceeding on schedule with his. After a brief discussion of the financial needs of students, the department adopted and proceeded with the day's agenda.

2. Lecturers and Colloquia:

Professor Froehlich again requested the department to submit names of nominees for lectureships in the Roman Catholic and Black Studies programs and noted that he had not yet received any nominations. Professor McVey appealed for names of faculty from the area who might give papers at the department's colloquia in the Spring. She also reminded the department that on Monday, Nov. 10, Professor M.M. Thomas would speak on Christology and pluralism at the department's next colloquium.

Professor McVey also reminded the department that Professor Quispel will lecture at 2:30 P.M. on November 18 (Tuesday) in the Main Lounge on the Gospel of Thomas and invited the department to a meeting with Professor H. Drivers, who will be reading a paper on his work with the Syrian pre-Christian materials at 8:00 p.m. on the evening of November 17 (Monday) in Professor McVey's apartment at 15 Alexander Street.

Professor Seban conferred with the department on whether either or both of two summer school courses scheduled for 1987 should qualify for distribution requirements in Church History. The department, after some discussion, decided to postpone its endorsement of either course until Professor Moorhead could be consulted.

3. On the Planning Committee's questions:

Professor Froehlich asked the department to consider the questions raised by the Planning Committee: cf. the (attached) agenda for this day's meeting. In raising these questions, Professor Froehlich noted that certain assumptions could safely be made: e.g. that departments would continue to be the basic location for faculty; that an improved faculty-to-student ratio is desirable and could be achieved by raising the number of faculty to approximately 60 in the next ten years; and that the Seminary would continue to offer several degree programs. He went on to note that the faculty, in raising these issues, were taking their rightful place in the planning process, rather than having such decisions taken in response to changes in the Seminary's immediate financial condition. There was a brief discussion of some of these assumptions, with Professor Ryerson focussing attention on the need for relating the planning of future faculty positions to the review of the curriculum.

The student representatives called attention to several needs. Mr. Siemon spoke of the students' interest in adding faculty with expertise in Central and Latin America. On this point, Professor Ryerson noted the committees selecting nominees for the Luce, McKay, and McCord chairs are actively interested in candidates with such expertise and interests. Mr. Sunquist and Mr. Siemon raised the question of whether the department might need additional faculty in American Church History. Given the increasing importance of Hispanics in American society, Mr. Sunquist argued, there might well be need for more attention to the Catholic Studies program. The same program could support courses in the history of the churches in Latin and Central America.

Several comments from the faculty underscored the need for additional faculty with interests in liturgics, art, and music. In raising this point, Professor McVey noted that the program in Ecumenics would also profit from an emphasis on liturgics. Other members of the department concurred, with Professor Froehlich speaking of a "gaping hole" in the curriculum at this point and Professor Seban arguing that the liturgy is essential to the church. Professor McVey also raised the question of how "ancillary" courses might be related to the basic courses in Church history: a question, it was remembered, raised in the Spring by Professor Moorhead.

In that discussion some mentioned that courses which are ancillary within the department might well be basic in a new department. The Planning Committee could well consider the possibility of re-structuring departments to provide a logical and coherent basis for courses that are now somewhat marginal. On this point, Professor Ryerson noted that he welcomed the discussion of possible new departments, and wondered particularly about the logical location of the Luce chair. Did the committee seeking to fill this chair emphasize missions, he asked, or the history of missions?

On the subject of Ecumenics and Mission, Professor Ryerson went on to discuss the need for adequate supervision of the internship group and for adequate faculty staffing of the program. He also distributed minutes of the Standing Committee on ecumenics and mission.

PRINCETON THEOLOGICAL SEMINARY

CN821

PRINCETON, NEW JERSEY 08540

DEPARTMENT OF HISTORY, WEDNESDAY, NOV. 5, 1986
at 1:30 p.m., Stevenson Lounge

Proposed Agenda

1. Welcome to student members
2. Minutes, Roll, Agenda
3. Announcements: Sunquist, Utuk, Ocker Comprehensive Examinations
Student Travel to Learned Societies
Quispel Lecture, Tu Nov. 18
History Colloquium, Mo Nov. 10
Call for course proposals, 1987-88 and 1988-89
4. Lecturers in the Roman Catholic and Black Studies programs
5. Request for departmental discussion from Planning Committee re 10-year plan of faculty building:

- "1. Looking ten years ahead, what kind of core faculty should your department have at that time? Which existing positions do you regard as indispensable? Which additional positions would you like to see created?
2. Thinking of your department's reliance on work done in other departments, which positions not presently existing would you like to see created in other departments?
3. What balance between tenured and untenured ranked faculty would you regard as desirable in your department ten years from now?"

(Quotation from the Planning Committee memorandum)

6. Old Business
7. New Business

Sincerely,

Karl Fried Froehlich

Karlfried Froehlich, chair

Douglass Pittman
Dowey Siemon
Fenn Sunquist
McVey
Moffett
Moorhead
Ryerson
Seban
MM Thomas
White

MINUTES

DEPARTMENT OF HISTORY

Wednesday, September 24, 1986, 1:30 p.m.

Present: Professors Froehlich (Chair), McVey, Ryerson, Thomas, White, and Fenn

Excused: Professor Seban

Student Representatives: Scott Sunquist and Jeff Siemon

Introit:

Professor Froehlich welcomed members of the Department and the student representatives to a new year. Noting that it was impossible to distribute the agenda this time prior to the meeting, he called for additions to the agenda and received items from Professors McVey and Ryerson, which were adopted by the Department. The minutes of the previous meeting, after being corrected to show the presence of Professor M.M. Thomas at the time, were accepted.

Exhortations:

Professor Froehlich made three requests of all members of the Department:

1. Any member contemplating sabbatical leave in the year 1987-88 should make the request directly to the President by October 1. Otherwise their request could not be considered prior to the trustee's meeting in January, 1987.
2. Every member is asked to suggest names of possible lecturers both for the Roman Catholic and the Black Studies Programs. The names of nominees could be given directly to Professor Froehlich or through the secretary of the Department.

Professor McVey responded with the suggestion of Professor Quispel, who will be visiting the University in November. The Department voted unanimously that he be invited to lecture at the Seminary, and Professor Froehlich offered to consult the Bible Department about possible dates.

Recalling the Past: Getting the Record Straight:

After distributing a list of Ph.D. candidates with their respective committees, Professor Froehlich asked the Department to recall the names of members appointed to the committee of Mr. Parker at the time of his orals. He also appointed various members to complete the roster of committees:

Mr. Grounds: Profs. Ryerson (chair), Moffett, and Moorhead

Ms. Jurisson: Profs. White (chair, pro-tem), Moorhead
(chair-designate), Dowey (Fall semester), and Douglass (Spring
semester)

Mr. Ross: Profs. Moorhead (chair-designate), Seban (pro-tem), and McVey

Ms. Wylie: Profs. Froehlich (chair), McVey, Dowey (pro-tem), and
possibly Douglass

Proclamations:

The following schedule of examinations was proposed, unanimously passed,
and announced:

Student	Date	Time	Exam #	Set By	1st Reader	2nd Reader
Mr. Ocker	(3rd week in Oct) January		1. 2-5.	Moorhead *	Moorhead *	White *
Mr. Sunquist	9/30 10/14	* *	1. 2.	Moffett Ryerson	Moffett Ryerson	Ryerson Moffett

(Professor West and Professor Fenn are first and second reader,
respectively, for Mr. Sunquist's ethics exam).
10/23, 1:30-3:30 p.m. Oral examination: The Department

Student	Date	Time	Exam #	Set By	1st Reader	2nd Reader
Mr. Utuk	9/26 10/16	* 1:30- 3:30	HR Orals	Ryerson Department	Ryerson	Moffett

NB: There was some question about the date of the Ecumenics exam, to
be set by Professor Moffett.

Commissions:

Professor Froehlich suggested that Mr. Sunquist be appointed as a
teaching assistant in EC 11 if Mr. Garcia could be appointed as a preceptor in
CH 01. Mr. Burrows is appointed to CH 25.

Professor Froehlich discussed the possible appointment of a departmental
assistant. The first step would be for members of the Department to submit
requests for whatever forms of assistance they most required, and Professor
Froehlich would then draw up a roster of activities and shape them in the form
of a proposal to the President that such an assistant be appointed.

The members of the Department were requested to send their suggestions and requests to Professor Froehlich in time for the next departmental meeting.

Communion:

Professor and Mrs. Froehlich invite the members of the Department to their home for a gathering and refreshments on October 13 in the evening.

Professor McVey announced that the first Colloquium would be held on Monday, November 10, from 8-10 p.m.

Professor Froehlich requested each member of the Department to suggest the names of faculty members in the Seminary and University who should receive invitations to the colloquia, and he encouraged Professor McVey, assisted by Mr. Burrows, to announce a plan for the colloquia for the coming year at the time of our first gathering at his home.

After a brief discussion of the administrative problems in the inter-cultural program, the Department adjourned and reconvened briefly in executive session.

Respectfully submitted,

Richard Fenn, Secretary

MINUTES

Executive Session of the Department of History

Wednesday, September 24, 1986

The Department voted unanimously to recommend to the Faculty Senate that Professor White be appointed for one year to the office of Lecturer, with the corresponding rights and duties specified and permitted in the By-Laws of the Faculty: e.g. the right to teach a course and to have both voice and vote in the department, and the duty of advising students and sharing in the committee work of the Department, during the term of office.

Respectfully submitted,

Richard Fenn, Secretary



PRINCETON
THEOLOGICAL
SEMINARY

March 4, 1986

The Registrar
Princeton Seminary

Dear Jim:

I have only recently heard that I will be teaching for the year 1986-87, and had not planned courses, but my first thought is as follows:

- Fall, 1986: EC 11. Modern Mission and Ecumenics
EC 43. Churches of the Third World: Survey.
EC 39. Cross Cultural Mission
- Spring, 1987. EC 22. Historical Development of Christianity.
EC 33. Cross Currents in Christian World Mission Today
EC . History of Christianity in Asia. A survey of
of the sweep of the Christian faith to the east
from the earliest Nestorian missions in Persia
and China, to an analysis of its growth and
influence in modern Asia. Discussion of the
reasons for the intermittent nature of its
expansion, and the unevenness of its distribution
in third-world Asia.

I have included EC 33 and 39 because President Gillespie has asked me to continue advising the cross-cultural mission program; and the new course is not as new as it sounds, but will be a synthesis and summary and survey of earlier treatments of Christianity in Asia in such courses as EC 40, EC 41, EC 53,

I will hope to have Department approval for anything new herein by this afternoon.

Sincerely,

To: Prof. Sam Mottett, chair, History Department
From: Jane D. Douglass
November 10, 1985
Re: Course projections for 1986-89 as requested last month

1986-7: sabbatical leave

1987-88 and 1988-89:

Depending on Prof. McVey's sabbatical plans, I will assist with CH 01 if needed.

Depending on Prof. Dowey's plans, if there are needs in the reformation theology area, I would give priority to them.

Courses taught this year which could be repeated:

CH 30 Congregational life in the middle ages and the reformation.
CH 29 The doctrine of the church and worship in the middle ages and reformation.

*Do these have to
come in today?*

Possible new courses to be added:

1. Women in the reformation period: either in conjunction with Prof. McVey's existing course on women in the early church and middle ages or as a separate course moving forward in time.
2. Encounters between western Christians and unfamiliar cultures during the middle ages and reformation: probably Asia and the Caribbean.
3. History of Christian education and pastoral care in the middle ages and reformation: e.g., preaching, catechetical training, confession.
4. Ecumenism in the 15th and 16th centuries: east-west and catholic-protestant dialogue (if this is not covered in M.M. Thomas' history of ecumenism).

Questions which occur to me as I think about course offerings:

1. When will the Ph.D. program in church history be reopened? How large a program is envisaged? Is it desirable to have more than one doctoral seminar a semester in church history or historical theology available for these students?
2. Will the additional staffing in the field permit additional course offerings over a three-year cycle when the more liberal sabbatical policy is taken into account?
3. If so, should the additional courses be used to strengthen the Ph.D. program or to reduce class size in M.Div. electives? Or will it be necessary to use additional faculty time for a few years in the CH01 course if there are no church history Ph.D. students available to serve as preceptors?

Till I can have the department's help with these questions, I don't know how to be more specific about course projections.

Cordially,

Jane

Cross Cultural Training Program proposed catalog description

EC 39 Cross Cultural Training Practicum (Summer)

Opportunity to engage in concrete experience and reflection in Christian Mission and Ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world. Arrangements for this course must be made in advance with the instructor and registrar. Requirements include assigned preparatory readings, and a paper on a topic determined in consultation with the instructor.

May be taken for course of field education credit.

Summer

Mr. Moffett ~~and Staff~~

Prof. Moffett, as you look this over you may want to confer p.112 in the catalog, courses PT 39, 41-42, 47.

Grace and peace,

Gal

P.S. If there is anything additional I can do before the faculty committee meeting on March 9th, please let me know.

Enrollment over 1200 now at Princeton

DEPARTMENT OF HISTORY - October 7, 1981 - 2:45

Introductions: Drs. Moffett, Nagami, Karefa-Smart, Smith

Dr. White - recommendations for CH02 *Draft him for American ch. hist. section*

Dr. McVey - ^{leave of absence} sabbatical. Spring 83

Teaching fellows assignments. *Mary Hauer, Linda McKeel, Tom McCann, Brad Gregory* 15 precepts

Doctoral seminar schedule. McVey O.R. ^{Fall} Spring 1982. ^{Ed Doney} ~~Nicholl~~ will take spring 83.

Missions - ecumenics program. C.W. Mark.

Ryersen, Moffett, West, Winder

Shatkin Thesis defense, December 16? *Chapman. Boston College. Already has classes Ph.D*

Done McKee comprehensives, January?

Senior fellowship funded in church history.

One also available in church & society

Recommendations: visiting blacks & R.C.'s. This year Washington. *Comer*
M.M. Thomas

AAR San Francisco, Dec. 19-22. Alumni lunch.

Charlotte W. Newcombe Doctoral Dissertation fellowships. *For those funding up*
doctoral dissertation in the course of the year by Jan 11 deadline

Course syllabi to dean's office: *to Dean Work office*

Residence committees, ^① *Tom* Merrill Strong. *Medieval. Froelich advisor McVey, Nicholl, Doney*
Postdoctoral Staff

^② *Done* Strong: *American ch. hist. Nicholl advisor. Doney*

Ed Doney wants to be relieved of job of convenor of Colloquium. Students should run?
Term a semester!